

'EIGHTH WONDER OF UNIVERSE'

Punjab Nationalist Muslim's Tribute to Mahatmaji

(FROM OUR CORRESPONDENT)

SIMLA, Aug. 24.

Prof. Abdul Majid Khan, a member of the working committee of the Punjab Nationalist Muslim party, of the working committee of the Punjab Unity League and of the working committee of the Anti-Communal League, Lahore, has issued the following statement to the press, on Mahatma Gandhi's release:—

The best thing for the Government to do, under the extraordinary circumstances that had arisen, was to release Mahatmaji the moment he started his fast, and later on, if at all necessary, to detain him as a State prisoner, and allow him to do Harijan work without let or hindrance. It is really a pity that in dealing with an 'extra-physical and super-human' individual, wiser counsels could not prevail earlier.

'So far as Mahatmaji himself is concerned, he has once again conclusively demonstrated to the world that spiritually he is still altogether unapproachable. His triple purity, based on truth, love, and chastity in word, deed and intent, is the solvent of almost insuperable difficulties. Physically, an atom of humanity, he is a spiritual Hercules, whose soul is a radiating focus of life and light. His self-reverence, self-knowledge, and self-control coupled with self-denial, self-abnegation and self-effacement, have surely led him to super-sovereign powers. Verily, the fascinatingly fragile fasting fakir, is the finest flower blossoming at the present moment, in our human orchard; nay, he is a living eighth wonder of the universe.

From *The Leader*

The Pioneer

March 23, 1930

ORTHODOX HINDUS' CLAIMS

Mr. Gandhi Not the "Complete Leader"

NEW DELHI, MARCH 19.

Mr. M. K. Acharya, ex-M.L.A., who is now in Delhi, in a statement to the press, says:—"We all do certainly want Hindu-Moslem amity, but we must have it on terms honourable to both sides. There is no use indulging in rhetoric such as that the majority must be generous to the minority or the minority must have trust in the majority.

"Again, much will depend upon the chief actors in the drama—what confidence they have in one another, and what confidence others outside have in them."

Proceeding, Mr. Acharya says. "Mr. Gandhi is certainly a towering personality, but he is no more the leader of all Hindus than of all Moslems. Orthodox Hindus especially are not prepared to follow Mr. Gandhi's lead in religious or socio-religious and communal matters.

"I am not sure Mr. Gandhi and his followers will be able to deliver the goods on behalf of all Hindus, unless orthodox Hindu leaders are also made parties to any pact that may be evolved."

SHOULD CHRISTIANS CONVERT?

Almost all the American and English religious periodicals are now expressing anxiety over the future of Christianity in India. Will Christian missions remain? Will Christians be allowed to proselytise? Mr. Gandhi's sensible warning to Christian missionaries has provoked a storm of criticism in the United States, where the wives of wealthy deacons are realising that the Mahatma—"the greatest personality in history since the founder of the Christian religion"—is still a pagan. Perhaps, when the Report of the Lindsay Commission on Christian Higher Education in India makes its appearance, it will be possible for popular opinion, not only in England and America but also in India, to see the problem of missionary work in a clearer light. Until its publication, however, the missionary workers remain at some disadvantage, for they have bad friends and a bad history. That they have bad friends all the world can see. The most dull-witted, the most fanatical and the most ordinary people have championed their cause. The present generation hates the Wilberforce enthusiasm within the Church of England and the missionary fervour of Nonconformity quite as much as it hates Victorian prudery. Missionary endeavour has lost its appeal. Almost every adult remembers with repugnance the gaunt and unattractive schoolmarm who wormed her way to a tea-party, shook her bony finger when someone spilt the tea, and solemnly warned the offender that she would exact a penny for the missionary box. She is but one of the 'missionaries' innumerable bad friends, and because she has lived

*Editorial
Times of India
6 July 1931*

as long as Protestantism and, in fact, longer, she has helped to give the missionaries a bad history. The popular picture of a medical missionary holding a bandage in the one hand and the Church Catechism—its delightful Elizabethan phraseology unaltered—in the other would have been destroyed long ago if it had not contained some vestige of truth. There are chapters in the history of the conversion of Goa which the historians would like to omit and which, since they are themselves Christians, they seldom fail to omit. It is but natural that a Hindu, resenting on the one hand the conversions of the Mussulmans and on the other the conversions of the Christians, now the third community of India, anticipates legislation after the reforms that shall prohibit proselytising. The aims and objects of the Hindu Mahasabha are perfectly intelligible, therefore, to fair-minded observers.

Without doubt Christianity is a proselytising religion. Yet without doubt the majority of Englishmen are completely indifferent to missionary work. They believe that Mohammedanism for the Mussulman and Hinduism for the Hindu provides a religion as satisfying spiritually and mentally as Christianity for the Christian. Few, indeed, among the great *gurus* of India are Christians. That is why the question of "safeguards" for missionary work has only just appeared. Religious opinion now begins to understand that even missionaries have worked upon a privileged basis in British India. Political opinion, if it had really cared for missionary work, would have stressed the peril long ago. Good and bad go together. Those who have seen the missionary schools and the work for higher education realise that past generations and missionaries, however repugnant their religious creeds might have been to the post-war temperament, accomplished work that must endure. To them belongs the credit of providing India with the seeds of sound education. The rivers of Indian life and thought still run through the missionary schools and colleges. And because their work is good, they will not come to an end. The best Indian opinion will always support them. Unfortunately, no constitution can arrange that the best opinion will lead at the polls. Thus many fears are justified. But the publication of the Lindsay Report should help to convince people of the need for the only protection that can help them—the protection of goodwill. Meanwhile Christians of all communities should consider how they are to meet the new situation in India. The Anglican community, for instance, must decide how it is to maintain its clergy. It is obvious to everyone that the Ecclesiastical Establishments, as they are now constituted, cannot, and should not, survive the new reforms.

Shanghai, March 29, 1927, United Press. Shanghai is bulging with refugees, a large part of them being missionaries. Prominent missionaries of all faiths have informed the *United Press* that they regard Christianity as doomed in China. They are universally depressed, and feel that the work of a century has crumbled and the ground lost may never be regained.

One of the best-known missionaries in China stated this morning on his arrival in Shanghai that the life work of thousands of missionaries from Europe and America has been hopelessly shattered and that a "deep-seated, bitter, anti-Christianism" made further religious efforts at this time futile.

But February of 1928 found us back in our station. That autumn, I visited ravaged Nanking, where the blood of missionary martyrs had been spilled a few months before. Two years saw the tide turn. A new opportunity began to open up for Christian missions. This opportunity has grown steadily to this very hour. Today, it presents one of the supreme challenges faced by the Christian church in all of its history. And the opportunity in China is *not contingent on the fortunes of war*. Shame on us if dimness of vision or weakness of faith should turn us back now!

J. A. Decker. Goodman-Examiner July 16, '42

The Commission on Evangelism
of the Pittsburgh Conference

PRESENTS

THE SECOND ANNUAL
CLINIC

ON

EVANGELISM

June 14-18, 1943

AT

JUMONVILLE

PITTSBURGH CONFERENCE
METHODIST TRAINING CENTER

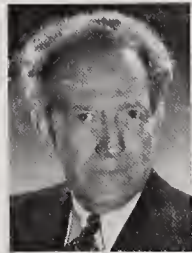
Jumonville Star Route
Uniontown, Pa.



BISHOP EDWIN HOLT HUGHES
Washington Area, Methodist Church
"Motivation for Evangelism"



DR. CHARLES R. GOFF
The Metropolitan Temple, Methodist
Chicago, Ill.
"Pastoral Evangelism"



DR. HAROLD C. PHILLIPS
First Baptist Church, Cleveland, Ohio
"The Inspiration of Evangelism"



DR. ROBERT E. SPEER
Secretary Emeritus
Board of Missions, Presbyterian Church
"World Evangelism"



BISHOP JAMES H. STRAUGHN
The Pittsburgh Area, Methodist Church
"Vesper Meditations"



DR. NORMAN VINCENT PEALE
Marble Collegiate Church, New York City
"Psychology and Pastoral Evangelism"



DR. SCHUYLER E. GARTH
Trinity Methodist Church
Youngstown, Ohio
"The Pastor and His People"

Program for the Clinic on Evangelism » Jumonville « June 14--18, 1943

MONDAY

2:00—Registration: Washington Lodge
5:30—Dinner
7:15—Bishop James H. Straughn
Presiding, L. M. Bonner
Prayer, Thomas Page
8:15—Dr. Harold C. Phillips
Presiding, R. P. Andrews
Prayer, M. R. Casanova

TUESDAY

8:00—Breakfast
Devotions, Harold I. Zook
9:00—Dr. Robert E. Speer
10:00—Dr. Norman V. Peale
11:00—Bishop Edwin H. Hughes
12:45—Lunch
5:30—Dinner
7:15—Bishop James H. Straughn
Presiding, R. W. Faus
Prayer, J. H. Ward
8:15—Dr. Norman V. Peale
Presiding, J. A. Kestle
Prayer, C. C. Adkins

WEDNESDAY

8:00—Breakfast
Devotions, Thomas Chilcote, Jr.
9:00—Dr. Robert E. Speer
10:00—Dr. Charles R. Goff
11:00—Bishop Edwin H. Hughes
12:45—Lunch
5:30—Dinner
7:15—Bishop James H. Straughn
Presiding, B. F. Shue
Prayer, G. E. Letchworth
8:15—Dr. Charles R. Goff
Presiding, G. R. Haden
Prayer, J. W. Gladden

THURSDAY

8:00—Breakfast
Devotional, Ernest Weals
9:00—Dr. Robert E. Speer
10:00—Dr. Charles R. Goff
11:00—Bishop Edwin H. Hughes
12:45—Lunch
4:00—Dr. Robert E. Speer
Presiding, A. C. Schultz
Prayer, F. T. James
5:30—Dinner
7:15—Bishop James H. Straughn
Presiding, C. A. Skoog
Prayer, F. A. Webb
8:15—Bishop Edwin H. Hughes
Presiding, G. M. Daugherty
Prayer, Howard Jamison

FRIDAY

8:00—Breakfast
Devotions, H. E. Buell
9:00—Dr. Robert E. Speer
10:00—Dr. Schuyler E. Garth
11:00—Bishop Edwin H. Hughes
12:45—Lunch
Summary, Bishop James H. Straughn
2:30—Dismissal

★ ★

CONFERENCE COMMISSION ON
EVANGELISM

R. P. Andrews, Chm.; G. M. Daugherty, J. W. Carr, W. C. Marquis, Otis Evans, F. A. Webb, Walter Forsythe, H. I. Zook, F. T. James, H. V. Jamison, Harry Porter, W. H. Dougherty, J. D. VanHorn, W. L. Hogg, N. F. Richards, T. R. Courtice, T. L. Hooper.

PLANNING COMMITTEE FOR CLINIC

H. I. Zook, J. D. VanHorn, W. L. Hogg

DIRECTOR OF MUSIC

for the Clinic will be
MR. WALTER SWEARINGEN
Minister of Music, Trinity Methodist Church
Youngstown, Ohio

Mr. Swearingen will lead the music for all services. He will also offer an opportunity, each afternoon, for men who enjoy singing; to receive several hours training in Choral work.

WHEN TO COME

Registration will begin at 2:00 P.M., Monday, June 14th. The first meal will be served at 5:30 P.M.

WHAT TO BRING

Sheets, pillow cases, three blankets, towels, washrag, soap, toilet articles, hiking shoes, shoes, play clothes, sweater, rubbers, raincoat or topcoat, flashlight, tennis racquet and balls, kcdak, books, Bible, pencil, pen, paper.

EXPENSES AT JUMONVILLE

The Four Days \$9.50

RATIONING INFORMATION

All guests must bring half pound of sugar. No sugar ration cards accepted.

CAMP MANAGEMENT

Dr. Van Kovar, Camp Manager
Dr. William L. Hogg, Dean
The Rev. Wm. C. Marquis, Registrar
159 F St., Johnstown, Pa.
The Rev. A. C. Schultz, Treasurer
Coraopolis, Pa.

TRANSPORTATION

AUTOMOBILE: Take the Coolspring Road from Uniontown; or take No. 40 to the Summit Hotel. At the Summit turn directly away from the Hotel, 3.2 miles. We will try to meet all who come by Bus to the Summit. Call Jumonville on arrival.

RATIONING: Special gasoline allowance for private cars of Ministers or Laymen should be checked through local rationing boards. (This ruling subject to change.)

MAY 26 1933

THE NORTH-CHINA DAILY NEWS

WORD OF INSPIRATION

MAY 26 1933

No Salvation For China Except in Christ, Says Gen. Chiang Kai-shek

BY PASCAL M. D'ELIA, S.J.

General Chiang Kai-shek, it will be recalled, was received into the Methodist Church in Shanghai on October 23, 1930. While he was in Hunan last year leading the anti-Communist campaign, he accepted an invitation to visit the Hunan Bible Institute in Changsha. On November 2, 1933, accompanied by Mrs. Chiang, Gen. Ho, Chien, Chairman of the Hunan Provincial Government, and by Miss Ho, daughter of the latter, he motored to the school, where there are actually over 90 students, boys and girls, receiving Biblical training.

The visit opened with the singing of a religious hymn, in which the Lord was asked to protect China and the Chinese people, and to help in "the spreading of the Christian doctrine everywhere so that everybody may be converted to the Gospel". All the audience joined in the hymn, the students and the professors as well as the four distinguished guests. After the singing, General Chiang was invited by the Principal of the Institute to address the students. Although the General had not foreseen this invitation and therefore had nothing prepared, still he accepted. His informal speech was written down by one of the listeners, who states that he has not changed a single character, although he has not been able to take down all that the General said. The speech has since then been published by the same author in the January-February issue, 1933, of "Evangelism a bi-monthly magazine edited by the Hunan Bible Institute (Vol. VI, No. 1, pp. 6-7). The following translation which has been made as accurate as possible is based on this Chinese text. It runs thus:

Salvation for the Nation

"Principal and students!

"It is a great honour for me to come to visit your school to-day. This is a Bible Institute. As soon as I entered into the premises of your school, my soul was moved and my heart was set at peace in seeing such grandeur and so much order.

It is my opinion that schools like this Bible Institute are very necessary to make the Chinese nation strong and glorious. If there are now people who on the contrary are distrusting Mission schools, this is due to the fact that they do not know them. As for myself I think that schools of this kind are greatly concerned with the peace of the harassed Chinese nation and the welfare of their poor people.

"Naturally there are very many ways to save a nation, but the indispensable thing is to have a model. I realise that the Jesus taught by Bible schools may be taken as a model in saving a nation. If Jesus saved mankind, it is because he earnestly strove to reach the goal he had in view and finally reached it, thanks to his charity, his sacrifice, his disregard of everything else, and his heedlessness of his own dangers and trials. If, therefore, we want to save China now-a-days, we must needs make use of the spirit of Jesus and of his self-denial.

"Education in China is at present time in great danger. There are teachers who do not know what education is, and there are students who do not realise what they have to do as students. Nay, more than that, there are people who ignoring the meaning of shame, are intemperate and spiritless. If we let things go along this line, education in China will be in great danger. To-day we have lost our morality and wiped out our sense of shame; to restore them, we need the work of schools of the type of this Bible Institute.

"I hope that you, students of Bible schools, will convert the youth and the students of the whole country through the personality of Jesus, and save the nation and the people through his doctrine. This is your duty. I hope you will be able to fulfil this duty of saving the nation and the people. Following in the footsteps of Jesus, save the nation, save the people! If you have

the spirit of Jesus, you will neither be ashamed of Bible schools nor of being students of Bible schools. This is my hope".

Mr. Ho's Address

When General Chiang had finished his speech, an invitation was also extended to Gen. Ho, Chairman of the Provincial Government, to address the audience. His words were as follows:

"It is a great joy for me to accompany General Chiang, Chairman of the Executive Committee, in his visit to your school. He has just said that you must save the nation through the charity of Jesus and his doctrine of saving mankind and the world. He is really right in saying so. His words agree with what was taught by the ancient Chinese when they spoke of the equality and unity of men. The Bible says: 'The Spirit is in my heart, and in your heart, and in everybody's heart'. I do not remember the exact quotation, but it is something like that. Hence we deduce the equality and unity of men. Hence it is that the Spirit may be in your heart and in my heart and in the heart of another one also. Real charity and sacrifice may save the nation and the people. I hope that every one of you is going to act according to the words spoken by Gen. Chiang, Chairman of the Executive Committee. Since your school is a Bible Institute, this wish can certainly be realised."

Undoubtedly Christians in China, Protestants as well as Catholics, feel very grateful to General Chiang and to Gen. Ho for such plain and encouraging words in favour of Christian education and Christian propaganda in China. Pronounced before a Chinese gathering composed of young men and women who are devoting themselves to Evangelical work in China, they have a momentum which should not be underestimated. Would that their words might spread far and wide and reach the other leaders of the Chinese Nation! They would convince them that China's welfare is at stake, if they would consent not only to refrain from any unkind and undue restrictions on Christianity but also to foster and develop Christian teaching and practice in the country. For what was said in Changsha by these Chinese-born leaders a few months ago, is nothing but the feeble echo of what was said in Jerusalem nineteen centuries ago by St. Peter, the first Pope: "Neither is there salvation in any other", for mankind in general as well as for China in particular, for society as well as for individuals, for except in Christ Jesus, true God and true Man (Act. IV, 12).

“Lead On, O King Eternal”

By

ROBERT E. SPEER, D.D., LL.D.

Secretary Emeritus

Presbyterian Board of Foreign Missions



An Address Delivered at a Sesquicentennial Meeting of
the 150th General Assembly of the Presbyterian
Church in the United States of America
Philadelphia, May 31, 1938



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"Lead On, O King Eternal"

By ROBERT E. SPEER

Sesquicentennial General Assembly of the Presbyterian Church

in the United States of America

Philadelphia, May 31, 1938

LAST year at the General Assembly in Columbus and throughout the Church, as we all know, we celebrated the Centennial anniversary of the establishment of the Assembly's Board of Foreign Missions. Seven years ago at the Assembly in Pittsburgh we celebrated the centennial of the organization of the Western Foreign Missionary Society which the Assembly of 1837 took over and incorporated in its new Board. It may be asked whether we did not exhaust in these two anniversaries the celebration of the beginnings of our foreign missionary agencies. Not so. In a real sense the foreign missionary work of the Church began long before the General Assembly itself came into being, a whole generation before the event whose sesquicentennial this Assembly is commemorating. Our early missions to the American Indians were distinctly foreign missionary. They were so geographically. They lay beyond the frontiers of the white settlements. They were so linguistically. They required the learning of the Indian dialects. And they were so essentially. They involved the preaching of Christ where He had not been named.

The first of the missionaries was Azariah Horton who went to the Shinnecock Indians on Long Island in 1741 under the care of the Presbytery of New York, supported by foreign mission money supplied by the Church of Scotland through "The Society for Propagating Christian Knowledge." His work was followed by that of David Brainerd among the Indians at the confluence of the Lehigh and Delaware rivers. After a rather unhappy experience in Yale College Brainerd was sent on his mission by the Presbytery of Newark, then within the New York Presbytery's bounds, and worked among his Indians until his death in 1747. His devoted life and his memoir by Jonathan Edwards have been among the most powerful missionary forces of modern times. Reading the life of Brainerd deter-

mined Henry Martyn to "imitate his example" and go as a missionary, and William Carey was profoundly affected by it. Brainerd was born in Haddam, Connecticut, April 20, 1718, and was ordained by the Presbytery of Newark on June 11, 1744, preaching his probation sermon from Acts XXVI, 17, 18. His mission was a Presbyterian foreign mission. I found an interesting recognition of this some years ago while speaking at Bethlehem, Pennsylvania, at the 200th anniversary of Moravian foreign missions and the 145th anniversary of the Society for the Propagation of the Gospel, the men's organization of the Moravian Church and the oldest missionary society in America. I was inspecting the beautiful archives building of the Moravian Church with its fruitful records, this building the gift of a Presbyterian layman, and took down from the shelves at random a book which proved to be the Minutes of the Society in 1748, and found in the record of the meeting of June 4 this entry: "Mr. Brainerd's decease and his honest labors among the Indians were spoken of. It is to be feared that the Indians he has labored amongst being now fallen into the hands of the Presbyterians will be filled with head knowledge and therefore the distress call of these poor souls we have particularly to bear on our hearts."

The first proposal of a mission beyond the shores of America appears to have been made in 1774 in the meeting of the Synod which was then the supreme judicatory of the Church, fourteen years before the formation of the General Assembly. The Minutes of the Synod of May 21, 1774, state that "a representation from the Rev. Dr. Ezra Stiles and the Rev. Samuel Hopkins, respecting the sending of two natives of Africa on a mission to propagate Christianity in their native country, and a request that the Synod would countenance this undertaking by their approbation of it, was brought in and read." This report, says Dr. Charles Hodge in his "Constitutional History of the Presbyterian Church," "brought up the subject of slavery. A committee was appointed to prepare an overture on this subject and report to the Synod. The first part of the report of this committee was adopted as follows: 'The Synod is very happy to have an opportunity to express their readiness to concur with and assist in a mission to the African tribes, and especially when so many circumstances concur, as in the

present case, to indicate that it is the will of God, and to encourage us to hope for success. We assure the gentlemen aforesaid that we are ready to do all that is proper for us for their encouragement and assistance.' The part of the report which related to slavery was deferred to the next meeting of the Synod." A full account of the scheme of Dr. Hopkins and Dr. Stiles and of the reasons for its failure is given in the *Biblical Repository* and *Princeton Review* of April, 1840. Neither the Africa mission nor the subject of slavery appears to have come before the Synod again. The Minutes of 1774 say that "some difficulties attended the discussion" of slavery. The tremors of the Revolutionary War were upon the country in 1775 and the Moderator's pastoral letter to the Church is taken up with the theme that "unless God in His sovereign providence specially prevent it, all the horrors of a civil war throughout this great continent are to be apprehended" and with counsel as to how the Church was to bear itself in "this important struggle." The mission to Africa had to wait for sixty-nine years. But it is significant that the first missionary of our Church to leave the shores of America was J. B. Pinney who sailed for Africa in January, 1833, and that his immediate successors were the Negro missionaries, Matthew Laird and his wife and John Cloud.

One wishes that we knew more of the religious forces, the ideas and the personalities of the period which we are celebrating in this Sesquicentennial. Great tides were evidently running deep and strong in the Protestant churches of Great Britain and the Continent of Europe and in America. Already in 1783 William Carey was teaching his school in his cobbler's shop at Hackleton. With the map of the world hanging before him and drawing his eyes from his children and from his shoemaker's last.

By 1788 his purpose was clear and on October 2, 1792, the little group of Baptist ministers had organized their society with an initial fund of £13 : 2 : 6 in the house of the Widow Walles in the village of Kettering, resolved to "hold the ropes while Carey went down in to the pit." The following year Carey sailed with his half unbalanced companion, John Thomas, leaving Mrs. Carey to follow, and without ever returning home on furlough he labored on his gigantic achievement in India for forty-one years. In 1795 the London

Missionary Society was organized and sent out some of the greatest missionaries of modern times, including Robert Morison to China and David Livingston to Africa. Four years later, in 1799, the Church Missionary Society was established and in 1810 the first American organization, the American Board of Commissioners for Foreign Missions, was set up by a little group of Congregational ministers in Bradford, Massachusetts, to send out Judson, Nott, Mills and Newell, whose missionary purpose sprang from the prayer meeting of five college students sheltered from a thunder storm under the haystack at Williamstown four years before.

There were indeed beginnings before these beginnings. The pioneer Protestant missionaries were Plutschau and Ziegenbalg in India and here in America the Massachusetts Missionary Society antedated the American Board. I have two precious volumes of the Missionary Magazine of this Society for the years 1803 and 1804 and they contain the constitution of the Society which declares its object to be "to diffuse the knowledge of the Gospel among the heathens as well as other people in the remote regions of our country where Christ is seldom or never preached." This had been St. Paul's purpose: "Yea, so have I preached the Gospel, not where Christ was already named, lest I should build on another man's foundation."

The great impulse, however, which began our modern missionary era coincided with the movement in our Church which we are now commemorating. And what an impulse it was to have emerged in such a world as the Church looked out upon in 1788! If we think our conditions difficult today, consider the situation then in which the missionary boards launched their bold undertaking. Frederick the Great of Prussia had died in 1786, but the vicious principles of his policy lived on expressed in his own shameless words: "If there is anything to be gained by being honest, honest we will be; and if it is necessary to deceive, let us be scoundrels." Catherine the Great was ruling Russia from 1762 to 1796. Her personal immoralities were matched by the immorality of her political philosophy. She deemed any means legitimate that served her ends. Success was the only standard. "He who gains nothing, loses," was her principle of action.

Louis XVI was King of France. He had piled up debts whose interest the taxes could not pay, and taxes which the wealth of the nation could not bear. The tempest broke in 1789 with the storming of the Bastille and the French Revolution. George III had just lost his struggle to be master of the state in Great Britain after leading England into what Goldwin Smith called "the most tragical disaster in English history." In the United States the attempts of the former colonies at loose federation had failed and George Washington was just beginning in 1789 his administration as President under our Constitution. All was uncertain and experimental. The entire population of the country was less than the present population of New Jersey. It is interesting to recall that Virginia had the largest population of any of the states, followed in order by Pennsylvania, North Carolina and Massachusetts, with New York in fifth place. The total expenditure of the government in 1789-91 was \$3,097,452, which is less than our expenditure every four hours in 1936. In the whole of Latin America there was not an independent state. All were governed from Portugal and Spain. There were a few European settlements around the coast of Africa, but the entire interior was unknown and was represented on the maps only by the figures of wild animals. The East India Company was operating in India, laying the foundations of British rule, but Japan and China were sealed and there were less than half a dozen French, Dutch and Portuguese trading posts around the shores of Asia. One wonders when he surveys the world of a century and a half ago whether we should have been equal to our fathers and to their faith and their daring if we stood in their place.

In that world our modern foreign missions movement was launched. Except for the beginnings of Swartz and the Danish-Halle missionaries in Southern India there was nothing—no missionaries, no converts, no churches. But note what the century produced. In 1900 the foreign missionary forces met in New York in the "Ecumenical Missionary Conference" just following the Boxer uprising in China. What could they show as the result of their work? We shall see in a moment some of the deep and wide effects, but for the moment note the bare numerical facts. When they began there were no missionaries. In 1900 there

were 13,607. When they began there were no national workers. In 1900 there were 73,615. When they began there were no mission stations. In 1900 there were 25,586. When they began there were no native churches. In 1900 there were 10,993. When they began there were no baptized communicants. In 1900 there were 1,289,298. When they began there was no adherent Christian community. In 1900 it numbered 4,327,283. And what of today? There are some who suppose that the 37 years of the present century have seen a retardation and that at the best the foreign missions have just held their own. Far from it. On the contrary these thirty-seven years have seen a growth far exceeding the growth of the preceding hundred years. According to the statistics of 1936 the number of foreign missionaries has more than doubled, from 13,607 to 27,577. The number of national churches has trebled, from 73,615 to 203,468. The number of stations and native churches has grown fivefold, of the former from 25,586 to 122,990 and of the latter from 10,993 to 55,395, while the communicants also have gained five fold, from 1,289,298 to 6,045,726 and the adherents have grown from 4,327,283 to 13,036,354. In India alone the number of Christians doubled during the twenty-five years of the reign of George V. The India census of 1931 reports half again as many Christians in India alone as there were in the whole of the non-Christian world in 1900.

And let me stop one moment to speak of the significance of this India census. The motto of the Student Volunteer Movement, "the evangelization of the world in this generation," has been criticized and even derided as a bit of modern impractical, youthful enthusiasm. It is not modern. St. Paul seems to have shared it. "From Jerusalem and round about to Illyricum I have fully preached the Gospel of Christ." The early missionaries of a century ago shared it. I have a copy of a pamphlet issued by the early missionaries in the Hawaiian Islands urging the watchword of the Student Volunteer Movement on the conscience of the Church of their generation. And the idea is not impracticable. Indeed it is the only practicable conception of world evangelization. If the world is ever to be evangelized at all it must be in one generation, the living making Christ known to the living. The dead can not evangelize or be evangelized, nor the

unborn. Each generation must do its own work. And some day a generation will arise that will not fail. It will need no more external organization than is represented in the India census. This is one of the most accurate census enumerations in the world and the count is made of the whole of India, nearly one fourth of the human race, in one cold moonless night.

And one may supplement the missionary lesson of the India census with a reminiscence of twenty years ago. I came a few days ago on a clipping from a paper of 1918 stating that one hour and forty-five minutes after President Wilson's proclamation to Congress on January 8, 1918, of the American war aims and ideals, his statement had been made known in every corner of the world. Christian evangelization means more than this but the Church's time-schedule has been indefensibly slow.

These are the achievements of the century past. If one century has seen this what may not the next century see? But will there be a next? Has not the foreign mission enterprise really done its work and must we not be prepared now to see the old impulses subside and disappear or take some new form—the devotion of life and service to the struggle for peace, or economic justice, or world-brotherhood? No, the work is not done and the contribution which the foreign mission movement alone makes as a movement of evangelization is the most powerful and the most essential contribution to the coming of the order of good will and unity and righteousness among men. Not only this. Not only is the work not done but this great past was given by God as the foundation of something greater in the future. For the past and its achievements we thank God tonight but it is to the future that we turn.

We do indeed stand in the midst of changing conditions but three things are to be said. First, perhaps the changes are not essentially so great as we suppose; second, the changes represent summons and assets as well as warnings and liabilities, and third there are things that do not change but abide and alter not.

I spoke a moment ago of the political immorality and extravagance of 1788. Almost every feature of that time could be matched today. Sin and folly are still what they have always been. Their sesquicentennial

is perennial. What Amy Burr wrote of Borglum's bust of Lincoln looking out on Fifth Avenue from a shop window pictures the unchanging scene:

"From a shop window that grand face surveys
The street's gay, piteous pageant; sad and great,
Set like a prophet in the market place,
A man of sorrows and grief's intimate,
He sees the old hypocrisy and shame—
Meanness and pride surge past him still the same."

The need and sin of the world on which the men of 1788 looked out constituted for them a summons and an opportunity. Is the mould of their fidelity broken? Are we to show ourselves smaller men and poorer Christians than they?

But note the amazing changes that give us a setting of power and advantage and resource with which there was nothing comparable when foreign missions began. (1) It is a different America with a totally different place in the world. Then the United States was one of the poorest nations. Now or soon its national wealth will be \$500,000,000,000.

Within a measurable period it is conceivable that our wealth will equal that of the rest of the world. Whatever material resources can do we have the power to do. And a vastly disproportionate share of this wealth is in the hands of the members of the Christian Church. In 1788 our country was a negligible nation. Even a half century ago it was unknown in many parts of the world. In the winter of 1896-97 I crossed the border between Persia and Turkish Mesopotamia on a long caravan journey from Russia through Persia to Bagdad. On the frontier at Khanikin near the old palace of the Chosroes at Kasr-i-shirin, we met a Turkish quarantine. A group of Turkish officials inspected our passports and had a long discussion over them. Again and again I caught the word "Yangi-dunia" and supposed it was some corruption of "Yankee-doodle" until Mr. Hawkes of Hamadan, who had accompanied us to the border, explained that the words meant "new world" in Turkish and that some of the officials were contending that there was no such country as the United States of America and others were telling the story of Columbus and the development of a new world. Now, for good or ill, the whole world knows of us and our power and wonders how

it is to be used, whether for the welfare of humanity or for our own national aggrandizement alone. We have such a home base for the missionary enterprise as the pioneers never dreamed.

(2) We have a new Asia, a new Africa, a new Latin America. No more can men sing of lands

“Aloof from our mutations and unrest,
Alien to our achievements and desires.”

We are not meeting torpid or stagnant peoples but nations awake, astir, abroad with all sails set, on the wild waters of time, but with no tried charts, no sure journey's end. The founders had to waken the world from its sleep, to move the dead mass of inertia of many centuries. Our world is moving with a momentum which nothing can check and which beyond every generation of the past calls for the guiding hand of God.

(3) And it is a new mind which we meet. The non-Christian religions were bound up in the earlier days with superstitions and falsehoods. They are not yet freed from them but every year the old ideologies fall into deeper decay. Idolatry and polytheism are intellectually impossible to increasing millions. As Sir Abdul Qadir, one of the leading Mohammedans of India, said in his Birdwood Lecture before the Royal Society of Arts, “things have so changed now that in spite of the fact that orthodox Hindus still kept idols in their temples, their attitude toward the worship of idols was very different. The educated among them declared that idols were meant only to serve as aids to concentration of thought, and that those who appeared to worship them were in reality offering worship to Him to whom alone it was due. In this greatly changed attitude the influence of Islam can be easily traced, though in recent times the influences of Christianity had been another great force.” Inasmuch as the change has occurred since Christianity came in with the monotheistic influence of modern education it may be safely claimed that this has been one of the penetrating influences of missions. The fundamental business of missions has always been and is the turning of individuals to Christian faith and life, but evangelization has gone beyond the individual and has operated on the religions of the non-Christian world. Not one of them is what it was. And not one of them will continue to be what it is. The great issue will be not

between Christianity and idolatry but between the Christian view of God and the Christian view of man and all other views. And in this conflict so newly and clearly defined the Christian conception of God and the Christian conception of man will inevitably conquer because they are true. Our task is both simplified and complicated because the great basic Christian ideas are being taken over and utilized in the non-Christian faiths.]

(4) This is not the only regard in which our new situation is due to the success of missions. We have now both the asset and the liability of the native church, the asset far outweighing the liability. There were no churches when the enterprise began and there is a real church in each land today. These churches have both the weakness and the strength, though in a different measure, of the parent churches which founded them. They themselves realize this and it must be part of our service to help them to rise above our own tutelage and to transcend our tradition and attainment. Thank God this stream can rise higher than its immediate source by returning to the great original source in the New Testament ideal.

(5) [We have now in the Church and the mission enterprise a new force of immeasurable power in the enlistment of the energy of women. The enterprise began as a man's movement. The early and natural participation of women was viewed with suspicion and it was years before women could have their own organizations and longer still before they were recognized as having equal rights with men. Even now the movement of woman's liberation and power in non-Christian lands is only beginning to dawn, and the Church and the world are waiting for the full release of the energies of Christian womanhood. Let no one take this lightly. Read, instead, Benjamin Kidd's posthumous book "The Source of Power" and its unanswerable argument of the possibility of world transformation in one generation at the hands of woman, awakened, understanding, liberated and resolved.]

(6) We confront new and changed opportunities. As compared with the closed and unknown world of 1788 our world is a familiar next-door neighborhood with the fence thrown down. But you say it is not so, that doors that were open a generation ago are closed

today. Well, the opportunities come and go and come again. It is not true that opportunity knocks once and returns no more. Senator Ingalls' famous sonnet is simply not true. We who have lived long have seen the crises come and pass and return again. Dr. McAfee here and I recall so well Dr. Arthur T. Pierson's little book "The Crisis of Missions" which was a bugle blast to the Church fifty years ago. It was a crisis. Every day and every duty is a crisis. Not "once to every man and nation" but always comes the moment of summons and decision. At the end of the Taiping Rebellion in China it seemed that a never-returning hour had come. That Rebellion was one of the greatest movements in history. It cost the lives of 30,000,000 human beings. It destroyed untold wealth. It divided the Chinese Empire. It threatened the overthrow of the Manchu dynasty, the opium traffic and idolatry. And then through internal weakness and the opposing genius of "Chinese Gordon" it collapsed. It left idolatry shaken to the temple foundations throughout the Yangtse valley. A Chinese from the interior came to see Mr. Moule of the Church Missionary Society in Ningpo, with his intense Christian appeal: "Strike while the iron is hot," he cried. Well, the Church was not ready and the iron cooled. But it is hot again. Where in the world is the iron not molten today? "Strike," says the Master-Voice, "Strike now. Strike before the iron cools again."

But behind all the changing things are the things that change not. The fundamental principles do not change. These were stated for us nearly a century ago in one of the first Manuals of our Board in the language of John C. Lowrie and his dear old father, the Hon. Walter Lowrie who between them carried the administration of our foreign mission work for half a century. They held the basic grounds of the movement to be: (1) Its origin in the eternal love and purpose of God. (2) The Commandment of our Lord. (3) The example of the primitive Church. (4) The essential nature of the Christian religion. (5) The spiritual condition of men without the Gospel. (6) The events of Providence in the world. (7) The seal of the Holy Spirit. (8) The certainty of final success. This basis has not shifted.

And just as the fundamental principles abide, so the meaning and worth of persons remain vital and

essential. For a time men thought the individual person had been lost in the mechanism of modern science. But now all over the world the mechanism surrenders to the mechanic. Never did personal leadership appear more dominant and directive than today. And we see anew the truth of Principal Fairbairn's words: "The mightiest forces in history are persons and the mightiest persons are Christian men." As Ranke said in his last dictated words, "General tendencies do not alone decide; great personalities are always necessary to make them effective."

And this is the gift of our century and more of foreign missions. Great Christian men and women produced it. And it has produced great Christian men and women. Dr. McAfee and I have been discussing how many saints a theological seminary ought to produce in a century. Well, our seminaries have sent forth a glorious company of them into the foreign field. Here they sit on the platform behind me this evening. They would disavow any special goodness. They aim to be better men and women than they are but they are our Church's true wealth and her best contribution to the world. I will make bold to speak of two of them, typical of all—one who passed on from us only a few weeks ago, Robert P. Wilder, and the other still living in India, J. J. Lucas of India.

Robert Wilder was the founder of the Student Volunteer Movement for Foreign Missions. He and John Forman, both sons of our missions in India, were the apostles who carried the appeal of the Movement to the colleges and universities of Canada and the United States from the first Students' Conference at Mt. Hermon, Massachusetts, in 1886. It was through them that my own doctrine of missions came. In truth I owe them my own soul. Through this movement literally tens of thousands of students have gone into the foreign field and tens of thousands more into the ministry of Christian service at home. The members of his own class of 1886 in Princeton University have not exaggerated in their estimate of Wilder in their Memorial resolution in the Princeton Alumni Weekly of May 6: "His radius of action and of influence was world wide. His consecration to the spread of the missionary idea and of individual responsibility for the sacrifice of self to that idea and for 'God permitting, to go to the unevangelized portions of the

world' was a flame and a force that led to extraordinary results which by changed world conditions, will not be renewed. Robert Wilder will not be duplicated." But why not? The changed world conditions invite his duplication. For fifty years he bore this flaming torch across the world. Now he has laid it down. It must be picked up again. Or a new flaming torch must be carried across the world in its place. Where is the young man in our Church, where is the young man here tonight who will be to the coming generation what Robert Wilder was to the last?

The other saint and soldier of our missionary army is our dear friend, Dr. J. J. Lucas. Dr. Lucas was born 91 years ago, only ten years after the organization of the Board. He was graduated from Princeton Seminary in the class of 1870 with that other saint George Alexander, for 36 years a member and 21 years President of our Board, and with those three great missionaries, among others, Mackay of Formosa, William Imbrie and Rothesay Miller of Japan. He has been sixty-eight years a missionary in India and his influence is a fragrance and a benediction throughout the land. We ought to send him from this gathering a word of unbounded affection and gratitude.

The mission enterprise rests on persons. It is calling today for persons—men and women, humble, true, devoted, courageous, steadfast—

“Not fed with mortal praise
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.”

But above and behind and beneath all persons stands the One Person, the unchanging one, “the same yesterday, today and forever,” the great Rock Foundation “whereon our feet are set by sovereign grace.” Change and decay in all around we see. But One changes not. “Oh Thou Who Changest Not,” we pray, “abide with me.” In this missionary undertaking as in the whole of our Christian faith and service everything depends on Him and our view of Him. It is not a matter of money. When the Church Missionary Society was founded John Venn laid down the principle: “Put money in the second place, not the first; let prayer, study and mutual converse precede its collection.”

And it is not a matter of some new conception of missions or of the world mission of Christianity that we need to acquire. It is a matter of the New Testament conception of Christ that it is our supreme necessity to retain and to maintain and to stand fast in without faltering. The missionary enterprise will stand or fall, will continue or end, with our keeping or losing the Christ of the New Testament, the Christ of history and of life, of time and of eternity. Other things will change. World conditions will come and go. Things and men's opinions about things may be what they will, shifting as the scenes of life and the minds of men shift from age to age. But Jesus Christ is the same and the world's need of Him as its only Saviour and Redeemer and Lord and Hope is the same. So long as we believe in Him and hold fast to Him we shall be bound and shall rejoice to be bound to make Him known and loved and obeyed through all the world.

Two voices may summon us anew to this loyalty. One is an ancient voice, the word of Tertullian, speaking amid the shadows of his day. To the heathen he said, "We say and we say it openly: while you are torturing us, torn and bleeding we say aloud, we worship God through Christ." To the Christians he said, "The command is given me to name no other God, whether by act of hand or word of tongue save the One alone whom I am bidden to fear lest He forsake me; whom I am bidden to love with all my being so as to die for Him. I am His soldier, sworn to His service, and the enemy challenges me. I am as they are if I surrender to them. In defense of my allegiance I fight it out to the end in the battle line. I am wounded. I fall. I am killed. Who wished this end for His soldier—who but He who sealed him with such an oath of enlistment? Then you have the will of my God." This was the faith and this was the faithfulness of the men and women who laid the foundations of the Christian Church. This must be the faith and the faithfulness of the men and women who would maintain and extend it today. This was the ancient voice.

The other voice is of our own time, the voice of Dr. Lauchlan Watt in his "Book of the Soul," "The Tryst:"

"I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

I bind my soul this day
To the brother far away,
And the brother near at hand
In this town and in this land.

I bind my heart in thrall,
To the God, the Lord of all,
To the God, the poor man's friend,
And the Christ whom He did send.

I bind myself to peace
To make strife and envy cease,
God! Knit sure the cord
Of my thralldom to my Lord!"

Here is the obligation and the guarantee of the continuance of foreign missions until the work is done. This is the prayer today for the individual Christian. This is the prayer for the Church:

"God! Knit sure the cord
Of her thralldom to her Lord."



“Lead On, O King Eternal”

By

ROBERT E. SPEER, D.D., LL.D.

Secretary Emeritus

Presbyterian Board of Foreign Missions



An Address Delivered at a Sesquicentennial Meeting of
the 150th General Assembly of the Presbyterian
Church in the United States of America
Philadelphia, May 31, 1938



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"Lead On, O King Eternal"

By ROBERT E. SPEER

Sesquicentennial General Assembly of the Presbyterian Church

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Philadelphia, May 31, 1938

LAST year at the General Assembly in Columbus and throughout the Church, as we all know, we celebrated the Centennial anniversary of the establishment of the Assembly's Board of Foreign Missions. Seven years ago at the Assembly in Pittsburgh we celebrated the centennial of the organization of the Western Foreign Missionary Society which the Assembly of 1837 took over and incorporated in its new Board. It may be asked whether we did not exhaust in these two anniversaries the celebration of the beginnings of our foreign missionary agencies. Not so. In a real sense the foreign missionary work of the Church began long before the General Assembly itself came into being, a whole generation before the event whose sesquicentennial this Assembly is commemorating. Our early missions to the American Indians were distinctly foreign missionary. They were so geographically. They lay beyond the frontiers of the white settlements. They were so linguistically. They required the learning of the Indian dialects. And they were so essentially. They involved the preaching of Christ where He had not been named.

The first of the missionaries was Azariah Horton who went to the Shinnecock Indians on Long Island in 1741 under the care of the Presbytery of New York, supported by foreign mission money supplied by the Church of Scotland through "The Society for Propagating Christian Knowledge." His work was followed by that of David Brainerd among the Indians at the confluence of the Lehigh and Delaware rivers. After a rather unhappy experience in Yale College Brainerd was sent on his mission by the Presbytery of Newark, then within the New York Presbytery's bounds, and worked among his Indians until his death in 1747. His devoted life and his memoir by Jonathan Edwards have been among the most powerful missionary forces of modern times. Reading the life of Brainerd deter-

mined Henry Martyn to "imitate his example" and go as a missionary, and William Carey was profoundly affected by it. Brainerd was born in Haddam, Connecticut, April 20, 1718, and was ordained by the Presbytery of Newark on June 11, 1744, preaching his probation sermon from Acts XXVI, 17, 18. His mission was a Presbyterian foreign mission. I found an interesting recognition of this some years ago while speaking at Bethlehem, Pennsylvania, at the 200th anniversary of Moravian foreign missions and the 145th anniversary of the Society for the Propagation of the Gospel, the men's organization of the Moravian Church and the oldest missionary society in America. I was inspecting the beautiful archives building of the Moravian Church with its fruitful records, this building the gift of a Presbyterian layman, and took down from the shelves at random a book which proved to be the Minutes of the Society in 1748, and found in the record of the meeting of June 4 this entry: "Mr. Brainerd's decease and his honest labors among the Indians were spoken of. It is to be feared that the Indians he has labored amongst being now fallen into the hands of the Presbyterians will be filled with head knowledge and therefore the distress call of these poor souls we have particularly to bear on our hearts."

The first proposal of a mission beyond the shores of America appears to have been made in 1774 in the meeting of the Synod which was then the supreme judicatory of the Church, fourteen years before the formation of the General Assembly. The Minutes of the Synod of May 21, 1774, state that "a representation from the Rev. Dr. Ezra Stiles and the Rev. Samuel Hopkins, respecting the sending of two natives of Africa on a mission to propagate Christianity in their native country, and a request that the Synod would countenance this undertaking by their approbation of it, was brought in and read." This report, says Dr. Charles Hodge in his "Constitutional History of the Presbyterian Church," "brought up the subject of slavery. A committee was appointed to prepare an overture on this subject and report to the Synod. The first part of the report of this committee was adopted as follows: "The Synod is very happy to have an opportunity to express their readiness to concur with and assist in a mission to the African tribes, and especially when so many circumstances concur, as in the

present case, to indicate that it is the will of God, and to encourage us to hope for success. We assure the gentlemen aforesaid that we are ready to do all that is proper for us for their encouragement and assistance.' The part of the report which related to slavery was deferred to the next meeting of the Synod." A full account of the scheme of Dr. Hopkins and Dr. Stiles and of the reasons for its failure is given in the *Biblical Repository* and *Princeton Review* of April, 1840. Neither the Africa mission nor the subject of slavery appears to have come before the Synod again. The Minutes of 1774 say that "some difficulties attended the discussion" of slavery. The tremors of the Revolutionary War were upon the country in 1775 and the Moderator's pastoral letter to the Church is taken up with the theme that "unless God in His sovereign providence specially prevent it, all the horrors of a civil war throughout this great continent are to be apprehended" and with counsel as to how the Church was to bear itself in "this important struggle." The mission to Africa had to wait for sixty-nine years. But it is significant that the first missionary of our Church to leave the shores of America was J. B. Pinney who sailed for Africa in January, 1833, and that his immediate successors were the Negro missionaries, Matthew Laird and his wife and John Cloud.

One wishes that we knew more of the religious forces, the ideas and the personalities of the period which we are celebrating in this Sesquicentennial. Great tides were evidently running deep and strong in the Protestant churches of Great Britain and the Continent of Europe and in America. Already in 1783 William Carey was teaching his school in his cobbler's shop at Hackleton. With the map of the world hanging before him and drawing his eyes from his children and from his shoemaker's last.

By 1788 his purpose was clear and on October 2, 1792, the little group of Baptist ministers had organized their society with an initial fund of £13 : 2 : 6 in the house of the Widow Walles in the village of Kettering, resolved to "hold the ropes while Carey went down in to the pit." The following year Carey sailed with his half unbalanced companion, John Thomas, leaving Mrs. Carey to follow, and without ever returning home on furlough he labored on his gigantic achievement in India for forty-one years. In 1795 the London

Missionary Society was organized and sent out some of the greatest missionaries of modern times, including Robert Morison to China and David Livingston to Africa. Four years later, in 1799, the Church Missionary Society was established and in 1810 the first American organization, the American Board of Commissioners for Foreign Missions, was set up by a little group of Congregational ministers in Bradford, Massachusetts, to send out Judson, Nott, Mills and Newell, whose missionary purpose sprang from the prayer meeting of five college students sheltered from a thunder storm under the haystack at Williamstown four years before.

There were indeed beginnings before these beginnings. The pioneer Protestant missionaries were Plutschau and Ziegenbalg in India and here in America the Massachusetts Missionary Society antedated the American Board. I have two precious volumes of the Missionary Magazine of this Society for the years 1803 and 1804 and they contain the constitution of the Society which declares its object to be "to diffuse the knowledge of the Gospel among the heathens as well as other people in the remote regions of our country where Christ is seldom or never preached." This had been St. Paul's purpose: "Yea, so have I preached the Gospel, not where Christ was already named, lest I should build on another man's foundation."

The great impulse, however, which began our modern missionary era coincided with the movement in our Church which we are now commemorating. And what an impulse it was to have emerged in such a world as the Church looked out upon in 1788! If we think our conditions difficult today, consider the situation then in which the missionary boards launched their bold undertaking. Frederick the Great of Prussia had died in 1786, but the vicious principles of his policy lived on expressed in his own shameless words: "If there is anything to be gained by being honest, honest we will be; and if it is necessary to deceive, let us be scoundrels." Catherine the Great was ruling Russia from 1762 to 1796. Her personal immoralities were matched by the immorality of her political philosophy. She deemed any means legitimate that served her ends. Success was the only standard. "He who gains nothing, loses," was her principle of action.

Louis XVI was King of France. He had piled up debts whose interest the taxes could not pay, and taxes which the wealth of the nation could not bear. The tempest broke in 1789 with the storming of the Bastille and the French Revolution. George III had just lost his struggle to be master of the state in Great Britain after leading England into what Goldwin Smith called "the most tragical disaster in English history." In the United States the attempts of the former colonies at loose federation had failed and George Washington was just beginning in 1789 his administration as President under our Constitution. All was uncertain and experimental. The entire population of the country was less than the present population of New Jersey. It is interesting to recall that Virginia had the largest population of any of the states, followed in order by Pennsylvania, North Carolina and Massachusetts, with New York in fifth place. The total expenditure of the government in 1789-91 was \$3,097,452, which is less than our expenditure every four hours in 1936. In the whole of Latin America there was not an independent state. All were governed from Portugal and Spain. There were a few European settlements around the coast of Africa, but the entire interior was unknown and was represented on the maps only by the figures of wild animals. The East India Company was operating in India, laying the foundations of British rule, but Japan and China were sealed and there were less than half a dozen French, Dutch and Portuguese trading posts around the shores of Asia. One wonders when he surveys the world of a century and a half ago whether we should have been equal to our fathers and to their faith and their daring if we stood in their place.

In that world our modern foreign missions movement was launched. Except for the beginnings of Swartz and the Danish-Halle missionaries in Southern India there was nothing—no missionaries, no converts, no churches. But note what the century produced. In 1900 the foreign missionary forces met in New York in the "Ecumenical Missionary Conference" just following the Boxer uprising in China. What could they show as the result of their work? We shall see in a moment some of the deep and wide effects, but for the moment note the bare numerical facts. When they began there were no missionaries. In 1900 there

were 13,607. When they began there were no national workers. In 1900 there were 73,615. When they began there were no mission stations. In 1900 there were 25,586. When they began there were no native churches. In 1900 there were 10,993. When they began there were no baptized communicants. In 1900 there were 1,289,298. When they began there was no adherent Christian community. In 1900 it numbered 4,327,283. And what of today? There are some who suppose that the 37 years of the present century have seen a retardation and that at the best the foreign missions have just held their own. Far from it. On the contrary these thirty-seven years have seen a growth far exceeding the growth of the preceding hundred years. According to the statistics of 1936 the number of foreign missionaries has more than doubled, from 13,607 to 27,577. The number of national churches has trebled, from 73,615 to 203,468. The number of stations and native churches has grown fivefold, of the former from 25,586 to 122,990 and of the latter from 10,993 to 55,395, while the communicants also have gained five fold, from 1,289,298 to 6,045,726 and the adherents have grown from 4,327,283 to 13,036,354. In India alone the number of Christians doubled during the twenty-five years of the reign of George V. The India census of 1931 reports half again as many Christians in India alone as there were in the whole of the non-Christian world in 1900.

And let me stop one moment to speak of the significance of this India census. The motto of the Student Volunteer Movement, "the evangelization of the world in this generation," has been criticized and even derided as a bit of modern impractical, youthful enthusiasm. It is not modern. St. Paul seems to have shared it. "From Jerusalem and round about to Illyricum I have fully preached the Gospel of Christ." The early missionaries of a century ago shared it. I have a copy of a pamphlet issued by the early missionaries in the Hawaiian Islands urging the watchword of the Student Volunteer Movement on the conscience of the Church of their generation. And the idea is not impracticable. Indeed it is the only practicable conception of world evangelization. If the world is ever to be evangelized at all it must be in one generation, the living making Christ known to the living. The dead can not evangelize or be evangelized, nor the

unborn. Each generation must do its own work. And some day a generation will arise that will not fail. It will need no more external organization than is represented in the India census. This is one of the most accurate census enumerations in the world and the count is made of the whole of India, nearly one fourth of the human race, in one cold moonless night.

And one may supplement the missionary lesson of the India census with a reminiscence of twenty years ago. I came a few days ago on a clipping from a paper of 1918 stating that one hour and forty-five minutes after President Wilson's proclamation to Congress on January 8, 1918, of the American war aims and ideals, his statement had been made known in every corner of the world. Christian evangelization means more than this but the Church's time-schedule has been indefensibly slow.

These are the achievements of the century past. If one century has seen this what may not the next century see? But will there be a next? Has not the foreign mission enterprise really done its work and must we not be prepared now to see the old impulses subside and disappear or take some new form—the devotion of life and service to the struggle for peace, or economic justice, or world-brotherhood? No, the work is not done and the contribution which the foreign mission movement alone makes as a movement of evangelization is the most powerful and the most essential contribution to the coming of the order of good will and unity and righteousness among men. Not only this. Not only is the work not done but this great past was given by God as the foundation of something greater in the future. For the past and its achievements we thank God tonight but it is to the future that we turn.

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The need and sin of the world on which the men of 1788 looked out constituted for them a summons and an opportunity. Is the mould of their fidelity broken? Are we to show ourselves smaller men and poorer Christians than they?

But ^{note} the amazing changes that give us a setting of power and advantage and resource with which there was nothing comparable when foreign missions began. (1) It is a different America with a totally different place in the world. Then the United States ^{was} ~~was~~ one of the poorest nations. Now or soon its national wealth will be \$900,000,000,000.

Within a measurable period it is conceivable that our wealth will equal that of the rest of the world. Whatever material resources can do we have the power to do. And a vastly disproportionate share of this wealth is in the hands of the members of the Christian Church. In 1788 ^{our country was a} negligible nation. Even a half century ago it was unknown in many parts of the world. In the winter of 1896-97 I crossed the border between Persia and Turkish Mesopotamia on a long caravan journey from Russia through Persia to Bagdad. On the frontier at Khanikin near the old palace of the Chosroes at Kasr-i-shirin, we met a Turkish quarantine. A group of Turkish officials inspected our passports and had a long discussion over them. Again and again I caught the word "Yangi-dunia" and supposed it was some corruption of "Yankee-doodle" until Mr. Hawkes of Hamadan, who had accompanied us to the border, explained that the words meant "new world" in Turkish and that some of the officials were contending that there was no such country as the United States of America and others were telling the story of Columbus and the development of a new world. [Now, for good or ill, the whole world knows of us and our power and wonders how

it is to be used, whether for the welfare of humanity or for our own national aggrandizement alone. We have such a home base for the missionary enterprise as the pioneers never dreamed.

(2) We have a new Asia, a new Africa, a new Latin America. No more can men sing of lands

“Aloof from our mutations and unrest,
Alien to our achievements and desires.”

We are not meeting torpid or stagnant peoples but nations awake, astir, abroad with all sails set, on the wild waters of time, but with no tried charts, no sure journey's end. The founders had to waken the world from its sleep, to move the dead mass of inertia of many centuries. Our world is moving with a momentum which nothing can check and which beyond every generation of the past calls for the guiding hand of God.

(3) And it is a new mind which we meet. The non-Christian religions were bound up in the earlier days with superstitions and falsehoods. They are not yet freed from them but every year the old ideologies fall into deeper decay. Idolatry and polytheism are intellectually impossible to increasing millions. As Sir Abdul Qadir, one of the leading Mohammedans of India, said in his Birdwood Lecture before the Royal Society of Arts, “things have so changed now that in spite of the fact that orthodox Hindus still kept idols in their temples, their attitude toward the worship of idols was very different. The educated among them declared that idols were meant only to serve as aids to concentration of thought, and that those who appeared to worship them were in reality offering worship to Him to whom alone it was due. In this greatly changed attitude the influence of Islam can be easily traced, though in recent times the influences of Christianity had been another great force.” Inasmuch as the change has occurred since Christianity came in with the monotheistic influence of modern education it may be safely claimed that this has been one of the penetrating influences of missions. The fundamental business of missions has always been and is the turning of individuals to Christian faith and life, but evangelization has gone beyond the individual and has operated on the religions of the non-Christian world. Not one of them is what it was. And not one of them will continue to be what it is. The great issue will be not

between Christianity and idolatry but between the Christian view of God and the Christian view of man and all other views. And in this conflict so newly and clearly defined the Christian conception of God and the Christian conception of man will inevitably conquer because they are true. Our task is both simplified and complicated because the great basic Christian ideas are being taken over and utilized in the non-Christian faiths.

(4) This is not the only regard in which our new situation is due to the success of missions. We have now both the asset and the liability of the native church, the asset far outweighing the liability. There were no churches when the enterprise began and there is a real church in each land today. ^{Nothing} These churches have both the weakness and the strength, though in a different measure, of the parent churches which founded them. They themselves realize this and it must be part of our service to help them to rise above our own tutelage and to transcend our tradition and attainment. Thank God this stream can rise higher than its immediate source by returning to the great original source in the New Testament ideal.

(5) We have now in the ^{Home} Church and the mission enterprise a new force of immeasurable power in the enlistment of the energy of women. The enterprise began as a man's movement. The early and natural participation of women was viewed with suspicion and it was years before women could have their own organizations and longer still before they were recognized as having equal rights with men. Even now the movement of woman's liberation and power in non-Christian lands is only beginning to dawn, and the Church and the world are waiting for the full release of the energies of Christian womanhood. Let no one take this lightly. Read, instead, Benjamin Kidd's posthumous book "The Source of Power" and its unanswerable argument of the possibility of world transformation in one generation at the hands of woman, awakened, understanding, liberated and resolved.

(6) We confront new and changed opportunities. As compared with the closed and unknown world of 1788 our world is a familiar next-door neighborhood with the fence thrown down. But you say it is not so, that doors that were open a generation ago are closed

today. Well, the opportunities come and go and come again. It is not true that opportunity knocks once and returns no more. Senator Ingalls' famous sonnet is simply not true. We who have lived long have seen the crises come and pass and return again. ~~Dr. McAfee here and~~ I recall so well Dr. Arthur T. Pierson's little book "The Crisis of Missions" which was a bugle blast to the Church ~~60~~ years ago. It was a crisis. Every day and every duty is a crisis. Not "once to every man and nation" but always comes the moment of summons and decision. At the end of the Taiping Rebellion in China it seemed that a never-returning hour had come. That Rebellion was one of the greatest movements in history. It cost the lives of 30,000,000 human beings. It destroyed untold wealth. It divided the Chinese Empire. It threatened the overthrow of the Manchu dynasty, the opium traffic and idolatry. And then through internal weakness and the opposing genius of "Chinese Gordon" it collapsed. It left idolatry shaken to the temple foundations throughout the Yangtse valley. A Chinese from the interior came to see Mr. Moule of the Church Missionary Society in Ningpo, with his intense Christian appeal: "Strike while the iron is hot," he cried. Well, the Church was not ready and the iron cooled. But it is hot again. Where in the world is the iron not molten today? "Strike," says the Master-Voice, "Strike now. Strike before the iron cools again."

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But behind all the changing things are the things that change not. The fundamental principles do not change. These were stated for us nearly a century ago in one of the first Manuals of our Board in the language of John C. Lowrie and his dear old father, the Hon. Walter Lowrie who between them carried the administration of our foreign mission work for half a century. They held the basic grounds of the movement to be: (1) Its origin in the eternal love and purpose of God. (2) The Commandment of our Lord. (3) The example of the primitive Church. (4) The essential nature of the Christian religion. (5) The spiritual condition of men without the Gospel. (6) The events of Providence in the world. (7) The seal of the Holy Spirit. (8) The certainty of final success. This basis has not shifted.

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And just as the fundamental principles abide, so the meaning and worth of persons remain vital and

The supreme issue is as to the type of man
who is to determine the issue of the revolution

essential. For a time men thought the individual person had been lost in the mechanism of modern science. But now all over the world the mechanism surrenders to the mechanic. Never did personal leadership appear more dominant and directive than today. And we see anew the truth of Principal Fairbairn's words: "The mightiest forces in history are persons and the mightiest persons are Christian men." As Ranke said in his last dictated words, "General tendencies do not alone decide; great personalities are always necessary to make them effective."

And this is the gift of our century and more of foreign missions. Great Christian men and women produced it. And it has produced great Christian men and women. Dr. McAfee and I have been discussing how many saints a theological seminary ought to produce in a century. Well, our seminaries have sent forth a glorious company of them into the foreign field. Here they sit on the platform behind me this evening. They would disavow any special goodness. They aim to be better men and women than they are but they are our Church's true wealth and her best contribution to the world. I will make bold to speak of two of them, typical of all—one who passed on from us only a few weeks ago, Robert P. Wilder, and the other still living in India, J. J. Lucas of India.

Robert Wilder was the founder of the Student Volunteer Movement for Foreign Missions. He and John Forman, both sons of our missions in India, were the apostles who carried the appeal of the Movement to the colleges and universities of Canada and the United States from the first Students' Conference at Mt. Hermon, Massachusetts, in 1886. It was through them that my own doctrine of missions came. In truth I owe them my own soul. Through this movement literally tens of thousands of students have gone into the foreign field and tens of thousands more into the ministry of Christian service at home. The members of his own class of 1886 in Princeton University have not exaggerated in their estimate of Wilder in their Memorial resolution in the Princeton Alumni Weekly of May 6: "His radius of action and of influence was world wide. His consecration to the spread of the missionary idea and of individual responsibility for the sacrifice of self to that idea and for 'God permitting, to go to the unevangelized portions of the

world' was a flame and a force that led to extraordinary results which by changed world conditions, will not be renewed. Robert Wilder will not be duplicated." But why not? The changed world conditions invite his duplication. For fifty years he bore this flaming torch across the world. Now he has laid it down. It must be picked up again. Or a new flaming torch must be carried across the world in its place. Where is the young man in our Church, where is the young man here tonight who will be to the coming generation what Robert Wilder was to the last?

The other saint and soldier of our missionary army is our dear friend, Dr. J. J. Lucas. Dr. Lucas was born 91 years ago, only ten years after the organization of the Board. He was graduated from Princeton Seminary in the class of 1870 with that other saint George Alexander, for 36 years a member and 21 years President of our Board, and with those three great missionaries, among others, Mackay of Formosa, William Imbrie and Rothesay Miller of Japan. He has been sixty-eight years a missionary in India and his influence is a fragrance and a benediction throughout the land. We ought to send him from this gathering a word of unbounded affection and gratitude.

And so frequently!
The mission enterprise rests on persons. It is calling today for persons—men and women, humble, true, devoted, courageous, steadfast—

“Not fed with mortal praise
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.”

But above and behind and beneath all persons stands the One Person, the unchanging one, “the same yesterday, today and forever,” the great Rock Foundation “whereon feet are set by sovereign grace.” Change and decay in all around we see. But One changes not. “Oh Thou Who Changest Not,” we pray, “abide with me.” In this missionary undertaking as in the whole of our Christian faith and service everything depends on Him and our view of Him. It is not a matter of money. When the Church Missionary Society was founded John Venn laid down the principle: “Put money in the second place, not the first; let prayer, study and mutual converse precede its collection.”

And it is not a matter of some new conception of missions or of the world mission of Christianity that we need to acquire. It is a matter of the New Testament conception of Christ that it is our supreme necessity to retain and to maintain and to stand fast in without faltering. The missionary enterprise will stand or fall, will continue or end, with our keeping or losing the Christ of the New Testament, the Christ of history and of life, of time and of eternity. Other things will change. World conditions will come and go. Things and men's opinions about things may be what they will, shifting as the scenes of life and the minds of men shift from age to age. But Jesus Christ is the same and the world's need of Him as its only Saviour and Redeemer and Lord and Hope is the same. So long as we believe in Him and hold fast to Him we shall be bound and shall rejoice to be bound to make Him known and loved and obeyed through all the world.

Two voices may summon us anew to this loyalty. One is an ancient voice, the word of Tertullian, speaking amid the shadows of his day. To the heathen he said, "We say and we say it openly: while you are torturing us, torn and bleeding we say aloud, we worship God through Christ." To the Christians he said, "The command is given me to name no other God, whether by act of hand or word of tongue save the One alone whom I am bidden to fear lest He forsake me; whom I am bidden to love with all my being so as to die for Him. I am His soldier, sworn to His service, and the enemy challenges me. I am as they are if I surrender to them. In defense of my allegiance I fight it out to the end in the battle line. I am wounded. I fall. I am killed. Who wished this end for His soldier—who but He who sealed him with such an oath of enlistment? Then you have the will of my God." This was the faith and this was the faithfulness of the men and women who laid the foundations of the Christian Church. This must be the faith and the faithfulness of the men and women who would maintain and extend it today. This was the ancient voice.

The other voice is of our own time, the voice of Dr. Lauchlan Watt in his "Book of the Soul," "The Tryst:"

"I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

I bind my soul this day
To the brother far away,
And the brother near at hand
In this town and in this land.

I bind my heart in thrall,
To the God, the Lord of all,
To the God, the poor man's friend,
And the Christ whom He did send.

I bind myself to peace
To make strife and envy cease,
God! Knit sure the cord
Of my thralldom to my Lord!"

Here is the obligation and the guarantee of the continuance of foreign missions until the work is done. This is the prayer today for the individual Christian. This is the prayer for the Church:

"God! Knit sure the cord
Of her thralldom to her Lord."

Quotation from the Calcutta Review, occurring in
"A Memorial of the Futtehgurh Mission and her
Martyred Missionaries" by the Rev. J. Johnson Walsh
published in 1895 - pp.334-335

"Though there are exceptions to what we are about to say, among the missionary body, we must in candor express it as our opinion that the missionaries, as a body, form the most truly respectable class of society in India:—respectable for their general ability, respectable for their usefulness and laboriousness, respectable for their high Christian character, and respectable above all (we mean more than any other class) for their disinterested and single-minded devotedness to India's good. Of no other men in the country can it be said, as a body, that they came to India only to seek the good of India and her people; and we must add, as the result of our own not very limited observation and experience, that amongst no other body are you so sure of meeting with a ready response and cordial cooperation, when you want to carry out any well-laid scheme for the real benefit, even of a merely temporal kind, of the sons and daughters of the land. We are well aware, and rejoice in the acknowledgment, that among the members of the public services, civil, military and clerical, there is a considerable, and perhaps an increasing proportion of persons, feeling a lively interest in such undertakings, and ready to lend them energetic and substantial aid; but of none others, that we are acquainted with, save and except the missionaries, can this be said, as a body, and of them it can. There are exceptions; but we have found them but few. The people and the friends of India are sure of finding friends in them."

Calcutta Review on Early
Muslims in India

Extract From

CHRISTIANITY AND THE NATIONS

BY

Robert E. Speer

"Five Years in a Persian Town"

It will perhaps be felt by some (says Mr. Malcolm in the preface) that more ought to be made of the points in common between Islam and Christianity. The fact is that when the people come to the missionary they do not want to find agreement but disagreement, and consequently the missionary gets to think not so much of what they know as of what they do not know. So a missionary writer is, perhaps, inclined to pass over common points, whatever religion he is writing about. In the case of Islam there are really not many to note, and in support of this statement I may relate a story told by an officer of Indian troops. One day a Mohammedan, in the course of a conversation, said to him: "Of course, Sahib, your religion and ours are very near together. Your Christ is one of our prophets." My friend replied: "What do you mean? Of course Christ is one of your prophets, but to us he is more than a prophet; He is the Son of God and the pattern of our lives. Besides there is hardly a single practical point where Mohammedans and Christians are not entirely at issue." The man looked up and said: "Sahib, you have read the Koran, and you have read your Bible. I always make that remark to Christians: I made it to a padre the other day; and they most always say, 'Very true; Mohammedanism has a great deal in common with Christianity.' Well, Sahib, when they say that, I know that they have not read the Koran and they have not read their Bibles."

Robert E. Speer

leasg the Kolan and the male not less than five years.
 Lett' gairp' m'ien thiel sahl p'ar' I nom p'ar' thiel male not
 wedeniam pas a Gless' qesj in collon m'ip' sp'liat'ent'p'la'.
 ofp'el q'sal' and thiel moas' ajwela sahl'. Aehl' p'ille: m'oraw-
 w'ale m'ar' lew'el' to sp'liat'ent'a: I wasq' p'ar' a b'edle the
 leasg the Kolan' and not male a' ad' kolan' b'ip'te'. I ajwela
 at' p'ale'.. The man' joores' m' and a'iq' : "I m'ip' kolan' male
 bo'ip' m'p'ele m'oraw'ed'ens and sp'liat'ent'a are not en'p'le'p'la'
 of om' j'iles'. Besides' p'ere' p'a' p'el'p'la' a' a'ip' to b'is'p'ic'et'
 moas' p'ien' a' b'io'p'et' : He p'a' the son' of a'od' and the b'at'ent'
 of' collas' sp'liat' p'a' one' of' kolan' b'io'p'et'a' not' to' p'a' p'a'
 om' b'io'p'et'a'.. I' a' p'len'q' le'p'it'ed' : m'ip'et' q'o' kolan' m'aw'n'
 and' om' are aehl' m'el' p'o'p'ar't'el'. Kolan' sp'liat' p'a' one' of'
 le'as'p'ion' a'iq' to' p'ien' : "Of' collas' g'airp' kolan' le'p'it'ion'
 p'lo'ia'. The q'sal' a' m'oraw'ed'ent' in' the collas' of' a' con-
 w'ent' I m'el' le'p'ite' a' a'p'el' p'o'p' p'la' m' o'p'p'el' of' j'ud'iam'
 are le'p'it'el' not' m'el' to' m'ore' and' in' a'p'p'el' of' t'p'a' a'p'p'e-
 le'p'it'ion' p'a' p'a' m'ip'it'ing' s'p'ont'. In' the case' of' p'as'w' p'ere'
 b'e'ip'el'a' i'nc'ip'it'ed' to' b'as' o'lex' collon' bo'ip'it'a' m'ip'el'el'
 sa' of' a'ip'et' p'iel' q'o' not' p'nom'. So' a' m'ip'it'ion'el' m'ip'el' p'a'
 the m'ip'it'ion'el' b'era' to' p'ip'it' not' so' m'ip'et' of' m'ip'et' p'el' p'nom'
 m'ent' to' b'ing' a'p'p'el'ent' not' q'ras'el'el'ent' and' cons'ed'ent'el'
 p'iet' m'ien' the b'e'ip'te' come' to' the m'ip'it'ion'el' p'iel' q'o' not'
 in' collon' p'er'm'een' p'as'w' and' sp'liat'ent'el'. The t'el' p'a'
 in' the b'el'ic'e) p'iet' m'ore' om'ip'it' to' p'e' m'et' of' the bo'ip'it'a'
 If' a'ip'it' b'e'ip'el'a' p'e' t'el' p'la' some' (s'el'a' a' b'ip'ic'et'

"ELIAS DEBIA IN A BELAISU LOMU"

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 EXPRESST' BLOW

Foreign Missionary Society, out of which, in 1837, grew our present Board of Foreign Missions. He and his associates believed in the principle that the work of foreign missions is not an optional interest to be left by the Church to individuals and voluntary associates, but that the missionary obligation is the duty of the Church in her essential character and that its discharge constitutes her primary business, and that every member of the Church is a member for life of a missionary society and is bound to make the evangelization of the whole world his primary concern.

We recall in the second place the courage of the founders and the faith with which they launched out on the missionary undertaking. What an incarnation of this boldness and courage we have seen today in the picture that has been drawn for us of Francis Makemie, and one cannot read the records of his life and work and the first documents of our organized missionary effort drafted by Elisha Swift and Walter Lowrie without thanking God for the dauntless boldness of these men. One wonders whether if we had been in their place, with our conservatism and caution, we would have dared to launch out in their great ventures. The world was in a sense far less known to them than it is to us. There were great areas that are filled in on our maps which were open on theirs, but there was no area of human need left out of their thought and purpose. Our Moravian brethren have been proud, and we have been proud with them, of the courage and sacrifice which has made them ready through all the years to undertake what the world would call the hopeless causes. But we rejoice to think that our fathers were of the same spirit. They assumed for themselves and for us some of the most difficult missionary tasks in the world, among the Mohammedan peoples, in the evangelization of southern Buddhism, in the effort to bear a pure and purifying witness in Latin America. This day's celebration calls us to a further dedication in their spirit of courage and sacrifice. "They praise the dead who live as they desired." Of what avail would it be to us to honor those who are gone by our lips if we do not fulfill the trust they have left us with our lives?

We rejoice in the third place in the clear understanding which was early given to our fathers both as to one of the fundamental aims of missions and as to one of its elementary methods. Francis Makemie founded an independent, autonomous and living Church on this Eastern Shore. In due time, likewise, the men who went out to India, China and Japan and other lands discerned that it was not their mission to extend an American Church in these countries any more than it was Makemie's mission to extend a British Church in America. As a result there is no Church in the world, I believe, which can rejoice more than we can in the part that we have had in founding truly national and indigenous Churches in the countries to which we have gone. In all of these lands, save three, and these three

will soon join the rest, the work of our missions has issued in the creation of self-governing and self-propagating, and, in ever increasing measure, self-supporting churches, and in many of these churches also, happily there are included the fruits of the work of other evangelical missions. It is a happy fact that in almost every land where our Presbyterian and Reformed Churches are at work together they have united in establishing one common evangelical Church. We rejoice that in every country where the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. have their missions together the Church which they have established and with which they cooperate is a single Church with no such dividing line as we have had to recall even in the midst of our happy unity here today.

Yet, once again, and with a deep and grateful joy, we recognize here today the tradition of unswerving evangelical loyalty, which has come down to us unbroken across these two hundred and fifty years, and which, please God, is to continue unbroken in our time and to go on unbroken by our children's children. What is this Gospel? It is the Gospel of God's revelation of Himself in and His redemption of mankind by His Only Son, our Only Lord and Saviour Jesus Christ. This is the faith of the fathers of which we were singing a few moments ago; this is the only Christian faith, and this is our message as it was theirs.

I must take time to speak of but one other great lesson tonight and that the lesson of which this whole day has been an illustration, namely, the living relationship of the present and the past. We rejoice in the faithfulness with which the fathers carried forward from generation to generation the great historic succession and it is in the glory of that truth of the organic unity of the present and the past that we rejoice tonight. There are, indeed, those who tell us today that in the matter of the foreign missionary enterprise our connection must be wholly with the past, that the enterprise, as we have known it, at least in these past two centuries, is now at an end. Is it at an end? That question raises two other questions. First, is the need past which the missionary enterprise arose to meet? Second, are the motives which generated the movement and which must sustain it dead? As to the first of these two questions, who is there throughout the world who sees the need of the world, of human society, of the soul of man, as less urgent and less tragic today than it has been in the past? Without wasting further words let me answer only, in one of a hundred utterances that might be used, by a quotation from "The Statesman" of Delhi, India, from an editorial entitled "A Lost World," in its issue of August 17, 1933:

"Human affairs are today in an admitted muddle. Never before has mankind as a whole felt so hopelessly bewildered. Never before have we been so aware of each other all over the surface of the globe. But this awareness only

deepens our sense of futility. Trade and travel and telegraph have linked us up so that we know now that somebody's buying or selling in New York or Tokyo may ruin or enrich us in Calcutta or Singapore or London. We are all one family, and the riches of the earth are there for us to exploit, and for the life of us we can find no way to do it. We are bound by our human nature and our nature is to seek each one his own and to compete with his neighbor. For thousands of years we have somehow got along like that. We have made friends and helped each other in circles and fought and ruined each other outside those circles. Now with a world that science has drawn together and speeded up so that there is no longer any getting away from the fact that this small planet can only be run successfully as a single show, we are confronted with the fact that this human nature, which we so often stoutly and cynically asserted could not be changed, is completely inadequate for the modern world, and that unless we can be changed we shall destroy ourselves. What we once called healthy competition and the necessary stimulus of private profit begin to look quite different, and we realize that, unless we can practice a new morality, we shall end by starving en masse or being blown off the planet by scientific means of wholesale destruction. But if we are deprived of our greed we are stripped of our nature, for we have in us no dynamic force of love for the nation or humanity as a whole to keep us at work for the community. The present generation feels itself empty and lost. Human nature, as the cynic knows it, is bankrupt and defeated, and humanity has not evolved to its higher nature. Attempts, as in Russia, to change the system without a change of heart add to the confusion and despair."

And as to the second question, an adequate answer is found in the fact that every one of our Presbyterian and Reformed Foreign Mission Boards has knocking at its doors companies of as well qualified young men and young women as have ever offered themselves for missionary service. It is clear that the motives that were adequate to lead men and women to give their lives, as missionaries in all the generations of the past have given theirs, are not dead today. And they will never die.

There are, to be sure, things that change, that may change without loss, that must change for the sake of gain. In one of his addresses at the last General Assembly of the Church of Scotland John Buchan remarked playfully that the Presbyterian Church was the one best fitted to be the universal church because "it concerned itself with the fundamentals and was not

troubled by the accidentals." Forms and methods of action, processes and organizations are forever subject to change, but beneath all the changes there are the changeless things,—the unchangeable Gospel, the unchangeable motive of the constraining love of Christ, the unchangeable Christ Himself, the same yesterday, today and forever. The latest volume of the Stone Lectures in Princeton Seminary has been criticized on the ground that its theology represents the Presbyterian conservative orthodoxy of fifty years ago. This is a regrettable charge of modernism. The author of those lectures was concerned only in maintaining one central thesis; and the thesis which he was arguing was not fifty years old, it was nineteen hundred years old. It was the thesis that God was in Christ reconciling the world to himself, that there was and is no other reconciliation, that this was the Name above every name, the only, the conclusive and the absolute Name. It was here that the early Church took its stand, here has stood the Church throughout all the ages which has kept alive the primitive and the eternal faith. Here, thank God, we stand, and here we pray may our children stand forever and forever.

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in influential quarters blamed it also for the Indian Mutiny, the Taiping Rebellion, and the Boxer Movement. Such charges were simply screens for the real guilt of other forces. The missionary movement has been an upheaving power but its work has been a work of consolidation, of constructive and creative human service. We are still too close to it to judge it justly, and the temper of this ephemeral day is not favorable to a wide and true measurement of spiritual forces, but a future day will return to the judgment of an earlier and wiser time as expressed by the geographer Meinicke: "It is scarcely possible to deny the extraordinary importance of the missionary efforts of our time; they are yet really in their infancy; yet it is certain that they will wholly transform the nature and the relations of the un-Christian peoples and will thereby produce one of the most magnificent and most colossal revolutions that human history contains." If such a prophecy sounds wild today, how much wilder must be deemed the daring confidence of St. Paul as he wrote in prison, with his martyrdom not far away, of a time that was surely coming when the name of Jesus would be above every name and when every tongue should confess that Jesus Christ is Lord.

We hold this bold faith with regard to Christianity because of our conviction with regard to its fundamental nature as that conviction has been represented in the foreign missionary movement of the past century. The movement sprang from and rests upon the view of Christianity held by St. Paul and embodied in the New Testament and inspiring the whole expansive movement of our Faith for nineteen centuries. That view is that Christianity is something distinctive and unique. It is generically and essentially different from what we speak of as the world religions. It is indeed not a religion at all in the dictionary definition or popular conception of religion. Religion is man's search for God, man's effort to answer the ir-

repressible questions of the soul. But Christianity is God's search for man, God's answer to these questions for man. Men may dispute this view and this claim in its behalf. But this is the view and claim which produced and has sustained this movement throughout the century.

The Christian Church believes that the Gospel is good news of deeds done by God in history for the salvation of man. As my friend Visser 't Hooft has said in his little book, "None Other Gods," "Our business is to relate what God has done for the world, and not merely to present ideas about God. This means that the real difference between the Christian witness and other religions, or other absolutist truths, is not in this or that concept but in the fact of God in Jesus Christ.... Christian witness is essentially to present the news that God has spoken in Christ, that this fact is the central event both of time and eternity, and that it concerns every human being."

This Christian message of a sovereign and loving God who has come to men in Christ and who is at work in the world with a purpose of righteousness, to make men good and brotherly and to bring all humanity together in good will and unity, is the world's one message of hope. It is the doom of tyranny and human absolutism. It is the one road to peace. When we talk today of a world community, the one expression which we find of it and the one promise of its realization are in the brotherhood of which the missionary enterprise has laid the foundations in the Christian Churches which it has founded in every land. Within and through this world Christian community, already begun, the supreme achievement of this movement of the century that is past has been the lifting up of Christ in the midst of human society, the presentation of His Kingdom as the supreme law and order of the world. This has been the duty and the joy of the missionary enterprise for a hundred years now past. So long as the faith of Christ endures, and that faith will out-

ONE WEEK SESSION

April Fifth to Tenth
1943



THE CANADIAN SCHOOL
OF MISSIONS
TORONTO

97 St. George St.



The Teaching Staff

- THE REV. RAMSAY ARMITAGE, M.A., D.D.,
M.C.,
Principal of Wycliffe College and Professor of Liturgics
and Practical Theology.
- THE REV. A. E. ARMSTRONG, M.A., D.D.,
Secretary, Board of Foreign Missions, United Church of
Canada.
- PROFESSOR WALTER T. BROWN, M.A., Ph.D.,
Chancellor and President of Victoria University.
- MRS. C. R. CARSCALLEN, B.A.,
of the Ontario Ladies' College, Whitby.
- MRS. JOHN DAVIDSON, M.A.,
Public lecturer on international problems.
- THE REV. RICHARD DAVIDSON, M.A., Ph.D.,
D.D.
Principal of Emmanuel College and Professor of Old
Testament Literature and Exegesis.
- THE REV. C. R. FEILDING, B.A., B.D.,
Professor of Divinity in Trinity College.
- VEN. J. B. FOTHERINGHAM, B.A.,
Special Lecturer in Homiletics and Theology in Trinity
College.
- MISS MARIAN GALLIE, B.A.,
Lecturer on Toronto Art Gallery staff.
- THE REV. ELMER K. HIGDON, M.A., D.D.,
N. A. Powell Lecturer for 1939; Secretary of the United
Christian Missionary Society, Indianapolis.
- PROFESSOR S. K. JAFFARY, M.A., Ph.D.,
Director of the School of Social Work, University of
Toronto.
- THE REV. E. H. JOHNSTON, B.Sc., B.Th.,
Missionary Education Secretary of the Presbyterian
Church in Canada; formerly missionary to Manchuria.
- THE REV. PERCY G. PRICE, M.A.,
Assistant Minister of Metropolitan Church, Toronto;
formerly missionary to Japan.
- MRS. HUGH D. TAYLOR, B.A.,
Foreign Mission Executive Secretary of the Woman's
Missionary Society of the United Church of Canada.
- THE REV. H. E. WINTEMUTE, B.A.,
Minister of Calvary Baptist Church, Toronto; formerly
missionary to Bolivia.
- THE RT. REV. W. C. WHITE, B.D., D.D.,
Professor of Chinese Studies, University of Toronto;
Assistant Director of the Royal Ontario Museum and
Keeper of its East Asiatic Collection.

The N. A. Powell Lectures

In 1936 Mrs. E. A. McCulloch, a member of the Council of the School, generously established a lectureship to be known as "The N. A. Powell Lectures," in memory of her parents, Dr. N. A. and Mrs. Powell. Dr. Speer's lectures are the eighth to be delivered on this foundation. The courses are given annually.

Our Guest Lecturer

It is with unusual pleasure that the Canadian School of Missions extends a warm welcome to Dr. Robert E. Speer as he comes to give the N. A. Powell Lectures for 1943.

There is no centre in the lands from which missionaries go and no centre of Christian activity in the lands to which they go where Dr. Speer is not held in the highest esteem. For a full half century he served as a Secretary of the Foreign Mission Board of the Presbyterian Church in the U.S.A. But during that time he exercised a missionary influence far beyond the range of that society's work. He won for himself an enviable place in the confidence and appreciation of all Communion in North America. Moreover, it has been given to few men to exercise so vigorous, wise and creative an influence on the world-wide missionary undertaking, as he has wielded in both the framing and the carrying through of its policies and programmes.

Dr. Speer had a large share in bringing into being the Student Volunteer Movement, the Foreign Missions Conference of North America and the Laymen's Missionary Movement; to the International Missionary Council since its origin he has given directive strength; on the Missionary Education Movement, the Student Christian Movements, the Committee on Cooperation in Latin America and many another interdenominational undertaking his touch has been both potent and pervasive.

This marvellous influence proceeding from this one man has been exercised in various ways. In the committee room his counsel has been far-seeing and constructive; at his desk he has been a correspondent par excellence; in his study he has produced a score of outstanding missionary and religious books, some of them classics; from pulpit and platform the challenge of his missionary appeal has moved multitudes to earnest thought and sacrificial action; the dynamic of his thought and his personality has been felt at all the great international missionary gatherings since the first of the century; in his far-ranging travels around the world he has been a stimulating advisor and a considerate friend to missionaries and to the young Churches. And in all of this tireless activity he has consistently placed his stress on what is central and spiritual in the missionary enterprise. In this there lies, perhaps, his greatest contribution.

Programme

Monday, April 5th

Forenoon:

- 9.30-10.05 The Outlook for the Christian Movement in Africa. Mrs. Hugh Taylor.
10.15-11.05 A Pattern of Christian Faith for the World Today. I. Ven. J. B. Fotheringham.
11.05-11.20 Period of Worship. Principal Ramsay Armitage.
11.25-12.00 Christian Aims in Post-War Planning. I. In the Field of Race Relations. Professor C. R. Feilding.

Afternoon:

- 2.10- 3.00 International Christianity. Dr. Elmer K. Higdon.

Tuesday, April 6th

Forenoon:

- 9.30-10.05 The Outlook for the Christian Movement in Latin America. Rev. H. E. Wintemute.
10.15-11.05 A Pattern of Christian Faith for the World Today. II. Ven. J. B. Fotheringham.
11.05-11.20 Period of Worship. Principal Ramsay Armitage.
11.25-12.00 Christian Aims in Post-War Planning. II. In the Field of International Relations. Mrs. John Davidson.

Afternoon:

- 2.10- 3.00 An Evaluation of the Christian World Mission, after Fifty Years' Experience. I. Dr. Robert E. Speer.
3.15 Visit to the Art Gallery of Toronto. An inspection will be made of the current exhibition and some of the permanent collection. A descriptive address will be given by Miss Marian Gallie.

Wednesday, April 7th

Forenoon:

- 9.30-10.05 The Outlook for the Christian Movement in India. Dr. A. E. Armstrong.
10.15-11.05 A Pattern of Christian Faith for the World Today. III. Ven. J. B. Fotheringham.
11.05-11.20 Period of Worship. Principal Ramsay Armitage.
11.25-12.00 Christian Aims in Post-War Planning. III. In the Field of Social Relations. Professor S. K. Jaffary.

Afternoon:

- 2.30- 3.20 An Evaluation of the Christian World Mission. II. Dr. Robert E. Speer.
3.45 Social Hour, in the Lounge.

Thursday, April 8th

Forenoon:

- 9.30-10.05 The Outlook for the Christian Movement in Japan. Rev. P. G. Price.
10.15-11.05 A Pattern of Christian Faith for the World Today. IV. Ven. J. B. Fotheringham.
11.05-11.20 Period of Worship. Principal Ramsay Armitage.
11.25-12.00 Christian Aims in Post-War Planning. IV. Women's Partnership in the "New Order." Mrs. C. R. Carscallen.

Afternoon:

- 2.10- 3.00 An Evaluation of the Christian World Mission. III. Dr. Robert E. Speer.

Friday, April 9th

Forenoon:

- 9.30-10.05 The Outlook for the Christian Movement in China. Rev. E. H. Johnston.
10.15-11.05 A Pattern of Christian Faith for the World Today. V. Ven. J. B. Fotheringham.
11.05-11.20 Period of Worship. Principal Ramsay Armitage.
11.25-12.00 Christian Aims in Post-War Planning. V. In the Field of Education. Chancellor W. T. Brown.

Afternoon:

- 2.10- 3.00 An Evaluation of the Christian World Mission. IV. Dr. Robert E. Speer.
3.15 Visit to the Chinese collection, Royal Ontario Museum. Bishop W. C. White will give an explanatory address while conducting the party through the exhibits.

Saturday, April 10th

Forenoon:

- 9.30-10.00 A Pattern of Christian Faith for the World Today. VI. Ven. J. B. Fotheringham.
10.05-10.50 Christian Aims in Post-War Planning. VI. A World Christian Community. Principal Richard Davidson.
11.00-11.45 An Evaluation of the Christian World Mission. V. Dr. Robert E. Speer.
11.45-12.00 Period of Worship. Dr. Speer.

Daily Lecture Schedule

- 9.30 a.m. **The Outlook for the Christian Movement.** A discussion of the problems and opportunities which will doubtless confront Missions and Younger Churches in the post-war period, especially in areas where the Canadian Churches are at work.
- 10.15 a.m. **A Pattern of Christian Faith for the World Today.** A study of Christianity's distinctive message, with special reference to its adequacy for the problems and perplexities of today.
- 11.25 a.m. **Christian Aims in Post-War Planning.** Presents the viewpoint of Christian idealism, from which a new world order must be envisaged in certain broad areas of human life and relationship.
- 2.10 p.m. **An Evaluation of the Christian World Mission, after Fifty Years' Experience.**
The N. A. Powell Lectures. These lectures begin on Tuesday. On Monday, at 2.10 p.m., Dr. Elmer K. Higdon, of Indianapolis, will lecture on "International Christianity."

Note change of hours on Wednesday afternoon and Saturday forenoon.

General Information

The Session will begin at nine-thirty o'clock on Monday morning, April 5th, and close at noon on Saturday, April 10th.

All lectures will be given in the Canadian School of Missions, 97 St. George St. The daily schedule provides for three lectures each forenoon and one each afternoon.

A period of worship will be observed each day from 11.05 to 11.20 a.m. (11.45 on Saturday).

It is hoped that all who plan to attend any part of the Session will be present at the Social Hour at 3.45 o'clock on Wednesday afternoon, to meet one another and members of the teaching staff.

PHONETICS

The annual Session in Phonetics will begin on Monday, April 26th, at 9.30 a.m. Miss Esther Cummings, M.A., lecturer in Phonetics at the Biblical Seminary, New York City, will conduct the course.

like to set this morning the testimony of competent witnesses who know better. Let me cite only half a dozen fresh expressions which have come within the last few months.

The first is from a personal letter from my friend the Hon. Cyrus E. Woods, the American ambassador in Japan at the time of the earthquake: Our missionaries in the Far East, he says, are of course preaching the gospel of Christ, but they are also doing an important work in addition to that. They are presenting and representing our best ideals and are the true interpreters of our best thought and point of view to those who have no means of understanding it otherwise. They are our true ambassadors. When China becomes stabilized they will be more necessary there than ever before. Our Japanese Exclusion Act has made them essential in Japan.

The second testimony is from statements given to Dr. Kerr and me in Korea by the Japanese Government General last fall: "There is now scarcely a place in which the influence of Christianity is not felt. The fact that Christianity in Chosen numbers about 350,000 believers as a result of the forty years that have elapsed since propagation was recognized is really remarkable, considering the experience in Japan proper and China * * * and is chiefly to be attributed to the self-sacrificing labor of the missionaries and workers of all the Christian sects * * *. Chosen owes much of her advancement in civilization to your labors. We hold Christianity in high regard and give to it every possible facility for its propagation."

The third witness is the King of Siam, who, not content with words, pinned the insignia of Knight of the Order of the Crown, in recognition of distinguished services rendered to Siam, on Dr. McKean and Mr. Harris and Dr. Cort when

he visited Chiengmai in January. And he contributed 6,000 ticals to the institutions of the mission and poured out upon them his praise and thanksgiving.

The fourth witness is Arthur Mayhew, C. I. E., Director of Public Instruction of the Central Provinces of India: "The record of the life and personality of Jesus Christ has done far more educationally for India than the whole of Western literature * * *. India owes the Bible to the schools and colleges * * *. Moral progress in India depends on the gradual transformation of education by explicit recognition of the spirit of Christ. All that I have seen of Christian Mission work in India has convinced me that work inspired by some such aim can alone supply the necessary basis * * *. Christianity is a vital force in India."

The fifth witness is one of the three Englishmen most competent to speak on conditions in the Near East, Colonel Sir Arthur Wilson, referring to our Presbyterian and Reformed missionaries in Arabia, Persia and Irak: "There is no greater influence for good in the Persian Gulf than the Christian missions; no Europeans are so universally respected as are the missionaries, and those who decry foreign missions do less than justice to themselves and harm to our good name."

And the last of my witnesses is the Governor of the Gold Coast, Sir Gordon Guggisberg, writing to my friend Mr. Wilkie of the Scotch Mission with regard to the Christian Missions on the West Coast of Africa: "It is my sincere belief that education without character training is a serious evil in any country and does incalculable harm and that character training that is not based on the real life and teaching of Jesus Christ is no character training at all * * *. The gradually increasing measure in which we are giving facilities for education will be productive of especially evil results unless it is mainly in the hands of those who know

how best to impart the teachings of Jesus to the young African, for the methods and life of civilization which accompany education remove the old sanctions and, without Christianity, do nothing to replace them. I regard the next decade or so as being the most critical period in the evolution of a fine race."

THE WITNESS OF REDEEMED LIVES

Let me say again that we are not dependent upon testimony even so just and competent as this. We take our orders from our Divine Lord and we speak of the things that we know ourselves and we set the competence of our own personal knowledge over against all ignorance and unbelief. Our witnesses are the redeemed and transformed men and women that we know: that Guatemalan Christian leader who ten years ago was a ragged, barefooted, illiterate idolater and witch doctor, who at the last meeting of the combined presbyteries and conferences in Guatemala superintended the entertainment, both lodging and board, for 500 Christian brethren, mostly of his own Indian race, and not a few of them converted to the gospel by his own personal efforts and generalship, reading and expounding the Bible with knowledge and power, living with his little old Indian wife a radiant and courteous Christian life and devoting all his income to the advancement of the cause of Christ; that Nanking Bible woman who after the tragedy in Nanking, knowing that the country flocks would be scattered without a shepherd, went out alone over all the disturbed and war ravaged villages south of Nanking to gather and comfort the village Christians and then made her way alone to Shanghai to report to the missionaries whom she loved; that Indian village lad who brought his old father on a cart to Dr. Wanless at the Miraj Hospital and then

took him home healed in body and soul and came back later to report his old father's death and to bring his offering of grateful love. "Sahib," said he, "when my father died we did not know the way of Christian burial. You had taught us the way of Christian life but not the way of burying our dead. We didn't know, so we simply made his grave and spoke over him the name of Jesus Christ and, then, Sahib, perhaps we did wrong, we used your name." So they buried the old man in the Name of Jesus Christ and Dr. Wanless. What more could there have been in the way of sincerity, and for Dr. Wanless what more in the way of glory than to be thus bracketed with his Lord?

And I think of that Chinese farmer whom we met one day in a railway train, far down in the bandit ridden country of southwestern Shantung, reading his Bible and distributing his card, bearing his name and the Ten Commandments and his personal title, "One of Christ's Disciples". What he may be meeting today we cannot guess, but how he is meeting it we know. He is bearing his testimony whether by life or by death to the Saviour to whom he will be true. Out of the thousands and ten of thousands such as these we draw our witness and from their redeemed and purified lives we hear today a new call and summons from God, of God.

THE CALL OF NEW OPPORTUNITY

But another voice is calling to us in this Assembly today, not out of work done but out of work that still waits to be done, out of new and living opportunity. And we find that opportunity today just where many say it is not to be found, who see, instead of opportunity, only hindrance and discouragement. We find it in the religious openness and accessibility of our American neighbors. Señor Perez, who

The following incidents are related by the Reverend James M. Munciman, B.D., of the Church of Scotland at Udaipur, India. The quotation is from - "Life and Work," The Record of the Church of Scotland for November 1930.

"The scene is a hot street corner in the evening. A crowd of all castes, with a few Brahmans at a safe distance on the outskirts. The missionary, sensing a question in the hearts of the people, asks if there is anything he can explain. Immediately the Brahmans rush through the crowd.

"Yes, sahib," they say, "there is a question. Here in this Native State there are four Englishmen; three of them hold their appointments from the Imperial Government, or from the Raja, and are secure. We Hindus and Mohammedans can own land and property here. You alone of all the people in this State have no citizen rights; and yet, when we see you talking in our bazaar, we say, 'There goes the only free man in this State.' Padri Sahib, tell us! What is it you have that we have not? for it is that we want.

"Arin - Native State. A beautiful garden below the shadow of the palace. The elite of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draw one's heart to the Indian - the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. In biting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared - Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: 'I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noted that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's - the Lovely Lord Christ.'"

James Munciman

Ransom

The first thing I noticed when I stepped out of the car was the cold, crisp air. It felt like a fresh blanket after a long, hot summer. The sun was just starting to rise, painting the sky in soft, golden hues. I took a deep breath, savoring the scent of the morning. The world around me seemed so peaceful, so quiet. I had never felt this way before. It was as if the universe had conspired to bring me to this place at this time. I felt a sense of purpose, a sense of destiny. I knew that whatever was ahead of me, I was ready for it. I was ready to face whatever challenges life had in store for me. I was ready to embrace the unknown and to live my life to the fullest. I was ready to be happy.

I had never felt this way before. It was as if the universe had conspired to bring me to this place at this time. I felt a sense of purpose, a sense of destiny. I knew that whatever was ahead of me, I was ready for it. I was ready to face whatever challenges life had in store for me. I was ready to embrace the unknown and to live my life to the fullest. I was ready to be happy.

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RENEWAL

Let not my light be dimmed
as through the years
The world, unyielding,
seeks to crush
the passion
and the high resolve
which first flamed
at the impulse of thy love
Touch thou my heart
at dawn, each day,
that all renewed
and radiant
I shall be
Thy messenger to burdened men.
Yours, Allen Fish.
June 17, 1942.

REGISTRATION FOR CLINIC ON EVANGELISM
JUMONVILLE — JUNE 14 to 18, 1943

No. _____

Bldg. _____

Room _____

In _____

Out _____

The Rev. W. C. Marquis, Registrar
159 F Street, Johnstown, Pa.

Please enroll me in the Clinic on Evangelism, the cost for which
is to be \$_____ for the entire period, June 14-18, 1943.

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Street _____

City or Town _____

Church _____

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Make checks or money orders payable to W. C. Marquis, Registrar.



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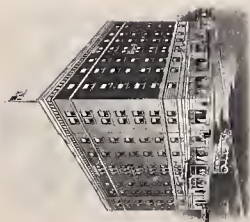
Toronto Henry Clay Hotel

GR 6-10

5

Toronto University Lectures

Apr 6-10 5



HENRY CLAY HOTEL
ASHLAND, KY.

NOTICE

LETTERS MAILED IN HOTEL ENVELOPES
IF NOT DELIVERED, WILL BE SENT TO THE DEAD LETTER OFFICE
UNLESS THE WRITER GIVES A RETURN ADDRESS

IF NOT DELIVERED IN _____ DAYS, RETURN TO

Ec Golf

Frank, Blain, Baskin &
Stiles

Shannon, F. P. & Rosewood

Shelby, Hugh
Mrs. Stokes

Baloch, Donald.

Ashmore, Saylor

My. F. Jones.

Edwards.

Walley, Latham.
Prelim. notes.

McMahon's letters

Sept on P. 3.

Chas. Dealey, Chas

Alex. Soc. Union

Jos. P. Paton.

D. Kerr.

Ashmore.

Hunan - D. Shes. F. John

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Caroline Peter Zinner

Moffet & Lee.

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D. Lewis & Kraker

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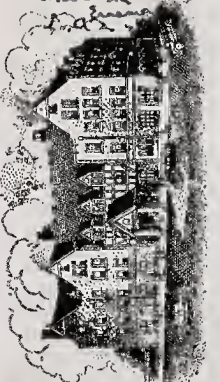
Clark Wg.

Sanders

J.P. Turner

Paul J. Study.

Van, Evans, Brock



THE GENERAL DENVER

DON H. MCNEIL, MANAGER

Wilmington, Ohio

The original basis unchanged
On the other hand confirmed a
strength of the new world
conditions

And not impaired by contemporary
system a system
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Central issue since dramatic
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Confidence for long term

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The Wyeed River, 8th Camp.

The Social Order!

Cary, Evans & Co

The Capitalist's Dream

"The Eng. 8th Camp."

D.V.M. News

Chapin's daughter at Wyeed

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Route - going at Wyeed

The Wyeed of Feb. 1884

II

Andromeda's Song

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UNION LEAGUE CLUB OF CHICAGO
65 WEST JACKSON BOULEVARD

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UNION LEAGUE CLUB OF CHICAGO
65 WEST JACKSON BOULEVARD

The beautiful saints

Miss Knudsen

McKean J. W.

W. S. Lee - Mrs. Lee

Mrs. Hawkes

Stevens - Purvins

Mulligan - Opico

Miss Mary Powell - Mariposa.

Walter Louisa, & J. Walter Louisa

Anna Blundell.

Indelabrad J. & J. W.

Thomas South Dr. Post

Jos. Pastors

The old saints behind mountains

Ms Stewart sisters

Martins Durand & Esselsteyn.

Kasha Woosha.

Babette Steinman.

Pioneering descendants

Mr. J. Yates

Mackay & Tomosa.

Jas. Chalmer

Difficult to America -

Henry Stevenson H. D. Cobb. St. Charles, Miss Houston
A. M. Lee.

Schneider, Sweden oranges.

Missionaries' children

Wm. Thomson, J. J. G. G. G. G.

Lee.

McKean J. W.

604 PEER POST E 3-00

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Nothing more than digging up the skeletons of the past;

Beltrami acknowledges (Book I, 1-4) that

1 Why did John omit to mention the Birth?

2 Why did John omit to mention ^{Jesus' early life - his parents} the name of the ^{and Mary as his mother} ~~the~~ ^{mother} of the Son of God?

3 Why did not Simeon tell his story?

4 How did he know of God - Acts I, 3 & xviii, 31

5 Dreams of Peter & Paul - Barnabas, Apollonius

Two questions. How come it was after religion
How approach was to relig - but people.

1. How come it

a. ² Docting. Kraemer. Doper. Berson

1 Bath. Hancock.

Religion or Religion

3 to University ~~Berson~~ Academic

b Academic home descent ↓

Islam. Strong. Berson. Doper or Catholic

c. Right to

Clark. Kraemer

d. End of things. can salvage their values.

2. How approach.

Berson. Gerschler. Galdon.

Historical to Kraemer
Berson Kalkeden

or Dr. Newton + 12 steps

Sermons in Gen

Peter on Pentecost	II, 14-36	(22)	X
• after the same man	III, 12-26	147	
• before the High Priest	IV, 8-13		
Stephen	VII, 2-53	(51)	X
Paul - Son of David -	IX, 20		
Peter to Cornelius	X, 28-43	(15)	
Peter before the Sanhedrin	XI, 5-17	(12)	
Paul at Antioch in Pisidia	XII, 14-41	(25)	
• at Thessalonica	XIII, 3		
• at Athens	XIV, 22-31	(9)	#
• at Corinth on 1st	XV, 21		
• his first in Corinth	XVI, 1-21	(21)	
• " " "	XVII, 1-6	(6)	
• at Caesarea before Felix	XVIII, 10-21	(11)	
• " before Agrippa	XIX, 2-27	(25)	

Changes Needed in Indian Missions

By CLIFFORD MANSHARDT

Dr. Manshardt, C.T.S. '22, is director of the Nagpada Neighborhood House of Byculla, Bombay. He will be on furlough in this country during the coming year and will give a course in "Trends in Modern Missions" at the Seminary during the Winter Quarter.

THE editor has requested me to attack, defend, or supplement Richard Keithahn's article of the above title, which appeared in the March issue of the REGISTER. On the major points at issue I agree with Keithahn, though I am not inclined to be as pessimistic as he. It is true that many thoughtful missionaries feel themselves to be caught up in a system which is not to their liking, and hence a certain number have resigned their posts. But I, for one, believe that the situation can be changed and that the reborn missionary enterprise will both attract and hold as capable a group of missionaries as are now or have been in missionary service. It depends much on the individual missionary. A high quality of courage is needed in present-day India.

Keithahn has done well to point out the evils of the missions-government connection. Apart from the difficulties arising out of the present political movement, the connection is a deadly one, tending to subordinate individual initiative and creativity to the stereotyped demands of the system. Mission schools today must be different schools and better schools, else they have no reason for existence. An hour of daily Bible study does not compensate for the quenching of the human spirit. But neither Keithahn nor myself are voices crying in the wilderness. All over India, missionaries are alert to the problem, and a healthy experimentation is in process.

I thoroughly agree with Keithahn that Indian missions are overinstitutionalized. Our present organization is far too costly

to be taken over and operated by our Indian associates. There must be a general move in the direction of simplicity and any experiments in this direction should be welcomed. At the same time, simplicity is no substitute for hard thinking. The missionary who takes off his trousers in order to become truly Indian may or may not be a better servant of India than his more conventional brother. There is a tendency in many circles to confuse externality with reality.

The present political situation is of absorbing interest, but missions in other lands have made their adjustments to national movements, and missions in India will do the same. The amount of actual freedom allowed Indian missionaries varies with the section of the country and with the missionary himself. Had Keithahn been resident in the Bombay Presidency it is quite likely that he could have taken a more active part in politics than he actually did, without governmental interference. Certainly the action of a panicky official in Madura cannot be regarded as typical of India as a whole. Neither is the quiet acquiescence of the Madura Mission typical of Indian missions as a whole.

"The supreme change needed in Indian missions goes considerably beyond the changes enumerated in Keithahn's article. *It is a change in our fundamental conception of the missionary enterprise.* The purpose of missions has been stated in many ways, but to the rank and file of Christian missionaries it is the making of Christian converts. The underlying assumption is

that Christianity is something unique among the religions of the world. This uniqueness comes from the Christian conception of God as revealed in Christ Jesus.

An elaborate theology has been built up and Christianity is interpreted as something to be believed. Instead of the question, "What do ye?" "What do ye more than others?" the test of the Christian seems to be, "What believe ye?" "What believe ye more than others?" Days, months, and years are spent in inculcating Christian knowledge. Religion is individual, scholastic, and removed from life.

Now if Christianity were the one and final revelation of God this procedure might be justified. If religion is static there is some justification for placing supreme emphasis upon its fundamental doctrines. But if religion is growing, it is a tremendous waste of missionary time to continue propagating outworn dogmas. Furthermore, on the converts' side, it is a tremendous waste of potential Christian energy.

—Sooner or later, missions will have to recognize that Christianity is one of the world-religions. They will have to recognize that men of every faith are engaged in the quest of the good life. They will have to look upon religion as a natural outgrowth of social living. And when this realization comes, it will mean a real advance for missions.

The missionary activity of the future will not be an attempt to supplant one religion by another: it will be more in the direction of an interpenetration of ideals. The basis of missions will be a frank basis of sharing. The Christian missionary will share his best with the Hindu and Muslim and will seek to learn of them. Instead of the more violent attempt to conquer other religions, there will be the more subtle purification by contact.

As the Christian missionary seeks to re-interpret his task he will have to ask the

question, "What can Christianity contribute?" The given problem is the enrichment of life and the elimination of those elements which hinder complete living. The missionary will naturally utilize his own immediate experience. He believes that life must be co-operative; that love must share; that both individuals and nations find their highest good in selflessness. He believes that men are "members one of another," though of different nations, colors, classes, and creeds. He believes in the dignity of man—that man is in process of becoming, and that each achievement leads on to further achievement. He believes in putting first things first, in attempting to view life in its proper perspective. He believes in being true to his highest vision, regardless of difficulties and cost. He believes that good will overcome evil, and he wants to place himself on the side of the good. But instead of trying to do good in general, he will apply himself to meeting particular situations.

Thus a Christian school will not be just another school with a Bible period attached. It will be an attempt to grapple with the fundamental problems of everyday living. The evangelistic missionary will broaden himself from the defender of the Christian community to the upholder of all good causes. The doctors and social workers will give themselves freely, finding abundant satisfaction in work well done. All missionaries will co-operate in every way possible with idealists of other faiths, applying intelligence and good will to the solution of life's perplexing problems. The missionary of the future will find more joy in helping to revitalize other faiths than in conquering them.

I am not advocating here the founding of a new religion. I am advocating a wider sharing of the faith we profess. I believe that when the emphasis is placed upon the co-operative search after the good life that

Confession
Gives and ask to see it but the do
You had to be dead first with great
order

Christianity will go forward to a new and greater usefulness. It will be above the suspicion of self-seeking, and freed from that prejudice which prevents followers of other religions from seeing its real beauty.

Not every man who finds help for daily living in Christianity will desire to become a professing Christian. We would not have it so. We are not interested in the name, but in religious reality. What we seek is not more Christians but changed lives. On the other hand, there will always be those to whom Christianity makes a defi-

nite spiritual appeal, and these we would not deny. The difference between the new and the old lies in its primary emphasis.

If such a change is to take place in missions it must be brought about by men and women who have a deep interest in the problems of daily living. It can only come when missionaries have sufficient faith in Christianity to be willing to lose its life for the sake of saving it. It means taking risks and undergoing criticism, but for those who are unafraid it offers the privilege of high adventure.

What Students Are Thinking About

By LOUIS L. WILSON

What follows is a brief report of one of the many unofficial gatherings of ministerial students. The locale is Chicago, the participants eight graduate students in the theological seminaries in that city.

ON AN evening in November of 1930 three students from the Chicago Theological Seminary and one from the Presbyterian Theological Seminary conceived the plan. This was to launch a series of five carefully prepared discussional meetings among a small group of students drawn from various theological seminaries of the city. The purpose was to clarify thinking on those problems peculiar to the young minister and to gain mutual insight into the thought trends within the various seminaries to be represented. Accordingly an agenda was drawn up. Through the cooperation of the professors of theology in Garrett Biblical Institute (Methodist) and the Divinity School of the University of Chicago (Baptist) two students from each of these institutions were brought into the group, making eight in all. During January and February of 1931 the

meetings were held on five successive Monday evenings. Each session was two hours in length and was opened by the reading of an assigned paper on the topic of the evening. The balance of the time was given over to general discussion under the guidance of a chairman.

The conclusions arrived at were not startling, but if they are in any way indicative of the thinking being done by the students in the four schools represented, they have considerable significance. Certain things were very clearly defined in the minds of all these students and drew unanimity of conviction. Other matters awoke only a confusion of tongues and admission of bewilderment.

The items which follow should be considered as major convictions concurred in by the entire group except where otherwise noted.

1. The important functions of the

church are: worship, character training, fellowship, instruction, evangelism, and social amelioration. The majority opinion was that of these functions worship is the distinctive and supreme one. In dissent to this, one man maintained the supreme function to be Christian fellowship and one the building of Christian character.

2. Humanism is an inadequate expression of Christian faith. Without God there is no religion.

3. Religion has a prime need for theology. In recognition of this each man pledged himself to help in the creation of an acceptable system. There was a general recognition of the value of the experience content embodied in old religious terms. Yet there was also a determination to abandon the older terminologies wherever those terms work confusion, substituting for them other phrases suited to carry modern experience. It was felt that such changes could best be dealt with through educational means. Dogmatism was decried. The group took special note of the fact that modern movements have still left us with an uneasiness regarding the dualism between physical and spiritual.

4. The pastor is primarily a religious leader. It is his distinctive task to lead men into religious experience. That task demands suitable tools. Recognizing all art and culture as a store expressive of man's highest strivings after perfection of life, as well as his efforts to reach and express his relation to "that which constitutes the unity and totality of all existence," the group demanded that the pastor himself be a man of culture. Because of his very position as a religious leader the pastor should also be a cultural leader.

5. Art has a place in religion. Perhaps its distinctive place is there, for when separated from religion art degenerates. Modern religion needs new expressions of art suited to interpret the experiences of men today.

6. Church unity is a necessity if the church is to cope adequately with the needs of men. To quote directly from an approved statement embodied in the summary of the discussion:

"Christian Church unity is desirable in spite of the difficulties of attitude and detailed technique that arise in the consideration of it.

"We are the ones to forward this movement for unity most effectively, because so much depends upon the men in the ministry in the immediate future. We must dedicate ourselves to this end."

7. The Church not only has a right but also a duty to speak out on moral and social issues.

The two major bewilderments met with were in the attempt to define an acceptable concept of God, and to formulate a workable plan for church unity.

The God concepts set forth by Professor Henry Nelson Wieman and by the school of Personalism were alike given friendly hearings by the group, but each failed to persuade. No more did the purely mystical or the realistic approaches win converts. A necessity sensed by the entire group was that of combining in one concept the personal God known to religious experience with the impersonal God of the cosmos, the God who is immediate and known with the God who is transcendent and unknown.

The most carefully conceived plan for church unity brought forward by any member of the group held the following suggestions:

1. A National Council of the united church with membership equally divided between the clergy and the laity, drawn from the denominations on a proportional basis.

2. State councils of the united church with equal membership from the constituent denominations, also divided between the clergy and laity.

A

FROM THE MISSIONARY HERALD AT HOME AND ABROAD, NOVEMBER 1934.

Extract from Article "Sharing as Trustees," by William Allen Harper.

And [We should be willing to "give," not that converts may be won, but that the spirit of Christ may progressively enter into the personal and social life of the non-Christian peoples. There are evidences that we are sensing the necessity for a changed attitude at this point, for which let us rejoice and give thanks.

In the second place, we should not insist that our missionaries should teach our particular brand of theology. When theology is not superstition it derives its meaning from the social order which it serves. That is why it is futile to insist that our theology be imported into China, for example, where an entirely different set of mores governs the conduct of the people. We should rejoice that they are privileged to make their own theology. To proceed otherwise is to make the Christian religion an alien in every other civilization than our own.

Our missionaries will of course, cherish their personal religious convictions, but they will be learners with the non-Christians in the effort to find in Christ a theology that will "legitimatize" the ideals, the mores, in accordance with which they live. Slowly the Christian religion will modify the mores, but we should be content to serve and await results. This is the real meaning of the conviction entertained by a growing host--that Christianity is a way of life, not a system of creedal beliefs.]

New Theology and Missions

W. Barber in Miss. Herald

(2) In the spring one of the graduating class of last year sent us invitations to attend the ceremonies which would induct him into the Buddhist priesthood. We felt very badly about it at the time for he was one of our best boys and though he had never joined the Church, (he is the son of a prince who is a very sincere Buddhist) he had confessed his belief in Jesus. When asked about his entrance into the priesthood he said that he was going to take his Bible and some copies of the Gospels with him. I had not seen him for some months, but about a month ago three Buddhist priests came to see me at our afternoon church service. They said that "Khoon Doh", (for that was his name, together with a title of respect,) had given them Scriptures but that there were not enough to go around, and that Khoon Doh had told them that they could get some more at that church. I talked with them for over two hours, telling them the glorious message of Jesus and His love, and answering their questions; the chief of which was, "What must I do to be saved?" Because Buddhism is a merit-making religion, it was very difficult for them to realize that "Salvation is of grace not of works", so they kept saying, "We believe, and we want to be saved, what must we do?" When they left I promised to visit them in their temple and bring more Scriptures. Soon afterwards I went and they received me as if I were a messenger from Heaven. I found that the whole body of priests, with few exceptions, had been holding Bible classes and were simply bubbling over with questions about the "Way of Salvation." The message is spreading to other temples and more calls for Scriptures are coming in. I am sorry that I was so busy with this work that I hardly had any time to enjoy Dr. Leber's visit. Surely God is answering our prayers when the priests of the yellow robe are seeking Jesus and acknowledging that a greater than Buddha is here.

Colman Barrett, Dec 31, 36, Berkeley.

CHANGING AND UNCHANGING THINGS IN MISSIONS

dominant with us today or has our changeableness and vacillation held us back from the pure devotion that has been the central spring of the missionary enterprise through the centuries?

I have been reading Thomas Traherne's "Felicities" with their contempt of the "Cursd and Devisd Proprieties" which robbed his eyes of splendor, and kept him from the glory to which God called all obedient life. Are the proprieties, the conventions, the accepted respectabilities, the unbelieving naturalism, the fear of wonder and of the miracle which is wonder, keeping us in the missionary enterprise in grooves from which we should break out, with self-forgetfulness, in strivings and in achievings transcending the sacrifices of nationalism and of exploration? This is the unchanging call.

And there are great spiritual principles and issues that after all change little if they change at all. Go back and read the resolutions adopted by the early Foreign Missions Conferences. My attention was called the other day to the resolutions adopted long ago at the meeting of this Conference in the rooms of the Board of the Reformed Church in America which dealt with just the issues that we are facing now, and they show that we have no more wisdom today than our predecessors had then. The trouble is we do not think enough in the continuity of life and time. We have too many ephemeral notions—they spring up this morning and will fade tonight. We need to do our thinking deeper down in the organic unity of the enterprise. There is a bit of verse I came upon recently in a little English book, "A Cotswold Year":

"God guard me from those thoughts
Men think in the mind alone.
He that sings a lasting song
Thinks in a marrowbone."

And the moral principles abide. One of our New York ministers in a sermon on the recent tragic experience of the whole English-speaking race deprecated the persistence of the old ethical ideas. The Ten Commandments, he held, were antiquated relics of a social life lived in the desert long ago and were irrelevant in our present time. Let a word of Walter Lippmann's spoken at the inauguration of President King of Amherst answer this poor preacher's folly: "What the world needs most of all from the colleges," said Mr. Lippmann, "is not medicine for its pains but the maintenance intact amidst all the distractions of life of its standards of excellence." The mariner's compass does not change with the moral caprices of men; and the spiritual principles are equally secure and unshifting. It would be well if we would set ourselves individually and collectively sometime, to discern and draw out these principles. A great deal of our confusion is due to our failure to apprehend them. We are seeking,

CHANGING AND UNCHANGING THINGS IN MISSIONS

for example, to furnish leadership today for our youth movements and to see from without what can be done to vivify and maintain these movements, including the Student Volunteer Movement. Leadership will not be supplied these movements from without—it must spring up spontaneously from within. And we need to remember, too, that the greatest spiritual leadership is often the humblest and the least publicized. The things that have happened in history that we do not know about probably outweigh in their eternal significance the things that happened and that we do know about. Some authentic unrecorded history is vastly more important than some authentic recorded history, and still more important than the recorded history that is not authentic at all. And what is true of history is still more true of personalities.

Some time ago I sent one of our true and able missionaries a little statement of suggested items of missionary principle and policy, one of which I am afraid slipped into just the error of which I am speaking now. It read, "Perhaps the largest part of our whole problem is to find and prepare men and women who know what the gospel is and who are intellectually and spiritually capable of communicating it and of doing today the work that needs to be done by great evangelists, apologists and theologians as well as by common men and women who simply know how to love and serve."

The good and wise man to whom I sent the statement replied:

"Will you forgive me too if I fail to respond, as I perhaps should, to the mention of the great names of the past as necessarily suggesting more heroism than is evident today, under conditions not so difficult in many other ways? I am sorry also to say that the really great names of the missionary enterprise as any other enterprises, are never mentioned, and that makes me wince a bit at the last line of your paragraph 11. I am so much of a heretic in the face of present plans and propaganda that I believe that the strength of the missionary cause is in 'the common men and women who simply know how to love and serve.'

"Unfortunately, too, the solution of our personal difficulty does not seem to lie alone or even predominantly along the line of preparation. This is not to discount the importance and necessity of the very finest preparation available, but there is a real sense in which a preparation too intense and technical and American, reaches a point of super-saturation which really unfits a person for the main essential in missionary living, which is simple-hearted adaptability to the situation in which he finds himself. The problem of reconciling these two is a very difficult one, and I don't think that we have reached the solution."

The truth that we need to learn and keep ever in mind St. Paul set forth long ago in one of his letters:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

Kolhapur, India, December 19, 1932

THE SANATANISTS KNOW

One of the sentences of the letter which the All India Varanashrama Swaraja Sangh (The Orthodox Party) has sent to Gandhi is as follows:

"We are not prepared in the matter of religious usages and customs to take lessons from you who lived for the best part of your life out of India and here in the company of Christian missionaries."

These Sanatanists clearly realize the place from which Gandhi's ideas of the evils of caste and the inhumanness of untouchability came. Continuing the letter reads:

"From your ideals of the removal of untouchability from Hinduism you have now proceeded to the temple entry of untouchables and say so definitely that the result of putting these ideas into practice will be that at no distant date inter-dining and inter-marriage amongst all Vranas (castes) are sure to follow. That means that you are out for the destruction of one of the greatest bulwarks of Hinduism and incidentally of Hindu culture for which India has been renowned in all countries from time immemorial."

The Sanatanists realize that the destruction of the caste principle means the breaking up of Hinduism. At the bottom of the temple entry, the inter-dining and inter-marriage questions lies the question of caste. Preserve caste and Hinduism remains preserved. Destroy caste and Hinduism is gone.

Indian National Congress
at Gandhinagar

[When I was a girl at St. Monica's and in Buxton, I remembered, I imagined that life was individual, one's own affair; that the events happening in the world outside were important enough in their own way, but were personally quite irrelevant. Now, like the rest of my generation, I have had to learn again and again the terrible truth of George Eliot's words about the invasion of personal preoccupations by the larger destinies of mankind, and at last to recognise that no life is really private, or isolated, or self-sufficient. People's lives were entirely their own, perhaps--and more justifiably--when the world seemed enormous, and all its comings and goings were slow and deliberate. But this is so no longer, and never will be again, since man's inventions have eliminated so much of distance and time; for better, for worse, we are now each of us part of the surge and swell of great economic and political movements, and whatever we do, as individuals or nations, deeply affects everyone else. We were bound up together like this before we realised it; if only the comfortable prosperity of the Victorian age hadn't lulled us into a false conviction of individual security and made us believe that what was going on outside our homes didn't matter to us, the Great War might never have happened.

It may be that our generation will go down in history as the first to understand that not a single man or woman can now live in disregarding isolation from his or her world. I don't know yet what I can do, I concluded, to help all this to happen, but at least I can begin by trying to understand where humanity failed and civilisation went wrong.]

Two Arguments

1. As we listen to obj. to p. 2 we wonder how the first Christians had the opportunity to begin (as valid) some more valid than.

1. What right have we to interfere with other religions?
Great Journey, Golden Rule

2. What right to invade the ancient customs of Asia?

3. Why go abroad when so much to do at home?

4. Why go where we are not wanted?

5. Why attempt such a futile & chimerical undertaking?

2. All of these could have been and were argued at the outset.

Take each one. Ramsey or Paul, the Roman Empire

What if the early Church had yielded to them? End of Christianity. As 100 AD the Jerusalem Church was to flow back from missions

Church was to flow back from missions

3. Why did the early Church not yield?

1. It is said that it had Christ's command & remembered Paul at Jerusalem Council.
No real word in 2. J. of the First Councils. Also British colonial Arizona

2. Not to spread a culture or a civilization or even an ethic - the nature of the new

3. Amusing by purpose. P. Kershner & others
not a word for those who say they know the early Church

4. But to proclaim a message - to state that know. St. Paul - 4 points

On only name is "common quest for truth."

4. This is the fundamental basis - in the essential nature of Christianity.

There is given in Christ what is unique, complete, essential, final. Jerusalem - Antioch

This leads to real saving. St. Paul. Carthage that needs St. Paul. Communism

If we believe ourselves followers. St. Paul - Ramsey

but say we have nothing to learn. We have but it is all in Christ. And as yet

no real revolution. a disarray. Evil.

This the issue today. St. Paul / Sayers. St. Paul on that's book by "Conscience"

5. The other basis is the world's need. - Rom 1, II. St. Paul on hope. Ep.

This too has been passed over.

1. By the feeling that we need ourselves. Of course we do. But is just it. Paul - what world's need
But Johnson on broad difference. St. Paul a. Travis.

2. By the world's need to spend seeking any degree in St. Paul / Paul. St. Paul. Paul. Paul. Paul.

FOREWORD

By Dr. Hu Shih (Wu Sik)

Date April 1, 1928

(To Brochure of Julian Arnold, "Some Bigger Issues in China's Problems.")

Mr. Julian Arnold has rendered a great service to China and the Chinese people in preparing and publishing these strikingly instructive charts together with a very persuasive introduction under the title, "Some Bigger Issues in China's Problems." These bigger issues are three in number.

1. A system of economic transportation.
2. Increase of individual productivity through education and the use of labor aiding mechanical slaves.
3. Development by the individual of a sense of responsibility of trusteeship.

These are the three main roads through which America has achieved her success and which Mr. Arnold rightly believe will lead China to free herself from the fetters of medievalism and find her proper place in the family of modern nations.

These three issues are in reality only three phases of one fundamental problem, namely: the imperative need of a physical basis for China's new national life. To put it in a slightly different way, the fundamental problem facing China today is the immediate concentration of all attention and effort to usher in a material and mechanical civilization. As Mr. Wu Tem Tse-hui, one of China's greatest thinkers today, has expressed in his most characteristic manner "We must throw away our so-called "classical heritage" for at least thirty years, ~~and~~ and advocate the establishment of a dry as saw-dust material civilization." Without this material basis China can neither be modern, nor a nation at all.

But this material basis will never be built up without a general realization on the part of the Chinese leaders of its absolute necessity. What Dr. Sun Yat Sen termed a "psychological reconstruction." must precede the material reconstruction. But the psychological reconstruction needed to herald the great work of national modernization must be something more fundamental than the philosophy, that, "while to know is difficult, to act is easy." Dr. Sun's philosophy aims at instructing the people to obey their leaders who have the intelligence to guide them. But this philosophy will fail, in a situation where the blind are leading the blind and know not what they are doing.

What is needed today, it seems to me, is that conviction which should amount almost to a religious repentance that we Chinese are backward in everything and that every other modern nation in the world is much better off than we are. We must know ourselves. We must confess that we are terribly poor and that our people are suffering miseries which justly horrify the civilized peoples. We must confess that our political life is corrupt to the core and that most of our homes are nests of crime, of injustice, of oppression lynching and suicide. We must see with open eyes that we are ruled by militarists who arose from banditry and from the scum of society and whose education and training never qualified them to rule, and by politicians who have no livelihood other than politics and who are never regulated by any system of civil service.

And for all this we must have ourselves to blame. We have bound the feet of our women for a thousand years and smoked opium for centuries, thereby greatly weakening the race and polluting its moral fibre. And we have wasted the brains of our scholars by making them spend six long centuries mastering absolutely useless gymnastics for competition in the examinations. And we have resisted all pressure for reform and modernization, even in the face of the grave danger of the country being partitioned among the Powers. We are only reaping the fruit of the sins of our fathers and ourselves.

Let us no longer deceive ourselves with self-complacent talks about imperialistic powers hampering our national progress and prosperity! Let us read the recent history of Japan and bury our conceit and self-deception once for all in shame and repentance.

And then when we have fully and whole-heartedly repented, let us resolve, solemnly and religiously resolve, that we must learn.

Let us remember that it does no discredit to a nation to learn from others. On the contrary, it is only great nations that learn. Greece learned everything from the older and contemporary civilizations. And China, in her glorious days, built up her great civilization by an extraordinary willingness to learn from all the races and cultures with which she came into contact. The modern Chinese orchestra, for example, contains almost no instrument that is not of foreign origin; such names as the pi-pa, the la-pa, the hu-chin, etc., bear eloquent testimony to the willingness of our forefathers to learn even from their barbarian neighbors. And for almost a thousand years China had the greatness of heart to regard a foreign country as the "Western Paradise" and make the religion of Buddhism one of the national religions of her own land.

And let us remember that it is a sure sign of senility and decay when a nation refuses to learn from others and hypnotizes itself with comforting reminiscences of its past glory and greatness. When China, in her younger days, was translating thousands of books from the Sanskrit and learning from India, not only her religion, but her philosophy, literature, art, music, and architecture, decadent India remained totally impenetrable to the influences of Chinese culture. During a cultural contact lasting over two thousand years, India learned practically nothing from China, not even printing, which went from China through Central Asia and finally reached Europe.

Let us learn and rejuvenate ourselves.

May these eloquent charts and warnings of Mr. Arnold's help to drive home this conviction necessary to any conscious and determined national policy of industrializing and modernizing ourselves at whatever cost and at whatever risk!

Hi Shih

April 1, 1928.

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Extract from "Parliamentary Debates" House of
Commons, Friday, July 8, 1927

"The other day I came across an article in the paper which Mr. Ghandi edits, called 'Young India,' dated 26th August, 1926. In it he was quoting with approval from an article on the subject of child marriages and enforced widowhood:

'It is sapping the vitality of thousands of our promising boys and girls on whom the future of our society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling child mortality and stillbirths now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength and courage and morality.'

That is a quotation from an article which is quoted with approval by Mr. Ghandi himself. Let us quote something even stronger, from a gentleman well known to many in this House, with whom certainly one right hon. Gentleman opposite and myself have been acquainted for a great many years past, Mr. Lajpat Rai. Mr. Lajpat Rai, speaking before a Hindu Conference in Bombay in 1925, said this of the system of widowhood that prevails in the Hindu community, and especially child widowhood:

'The condition of child widows is indescribable. God may bless those who are opposed to their re-marriage, but their position induces so many abuses and brings about so much moral and physical misery as to cripple society as a whole and handicap it in the struggle for life.'

These are two rather striking quotations from Indians themselves. I will make an earnest appeal to hon. Members on both sides of the Committee not to ignore these factors when dealing with the moral and physical progress of the Indian people."

Gandhi & Kripal Rai

51

WORLD EVANGELISM

By DR. ROBERT E. SPEER

FOR A CENTURY AND MORE the Christian Churches of America have carried on their work of world service and world evangelization. During these three generations they have sent out more than 50,000 American missionaries and have contributed more than a billion dollars to support them and their ministry to humanity. These missionaries have been among our choicest men and women. They and their children hold proportionately the highest place in any roll of the greatest servants of the world in modern history. For a generation or more the most powerful appeal to our best student life has been the missionary appeal. The movement has gone in advance of exploration and commerce. It has been the greatest single contribution that America has made to the cause of true human progress, to international and interracial good will, and to the building of a world Christian community across all the lines of division and distrust between the peoples.

These are bold claims but they are supported by the most competent and unimpeachable witnesses. I will cite only four of them. First, General Smuts of South Africa, one of the three or four greatest statesmen of our time: "It is difficult to conceive what Africa would have been without the civilizing effects of Christian missions Missionary enterprise, with its universal Christian message and its vast educative and civilizing efforts, is and remains the greatest and most powerful influence for good in Africa."

Second, Lord Halifax, who as Lord Irwin was one of the greatest viceroys of India: "For many years administrators have been under no delusion regarding the greatness of the debt they owe to the splendid work of missions. As one had an opportunity of seeing that work as I

was able to see it in India -- up and down, under every sort of condition, in crowded cities, jungles or mountains, everywhere devoted men and women, priests, sisters, nurses, doctors, educators, everything going forward under the influence of the Christian faith -- one would have no kind of doubt as to the contribution they are making to the work of civilization."

Third, Sir William Mackworth Young, Lieutenant Governor of the Punjab: "As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer -- Christianity as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

The fourth witness is the late F. W. Stevens of the Law School of the University of Michigan

who was the American representative on what was known as the "Consortium" which sought to protect China in a crucial time against financial corruption and exploitation. Mr. Stevens went to China unsympathetic with the missionary enterprise. Before he left he declared: "I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political or industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Christian missionaries."

And what have been the fruitages of this movement? The first is the widespread and far-reaching evangelism of the century. The Gospel has been preached to millions of people and hundreds of thousands of them have accepted it and have been gathered into living Christian churches. There are tens of thousands of such churches in the missions of our American Churches with millions of living members and an army of native preachers and teachers. And these churches are not dependent upon the American Church. They are independent national units of the one universal Christian community.

This century of direct evangelism has also been a century of rich human service. Missions have been the pioneer and leader in modern medicine in Asia and Africa with their hospitals and dispensaries. They introduced vaccination and the care of lepers in Siam; the education of the deaf and dumb in Japan and of the blind in China; modern surgery in two continents.

They laid the foundations for medical and nursing education in many lands. They have healed the sick, opened the eyes of the blind, visited the prisoner and clothed the naked, not

in the name of charity only but in the name of Christ.

It has been a century of illumination and emancipation through the school. The great universities and national systems of education and the education of women in Asia owe their origin to missionaries. There are millions of Bible readers today who would not have been but for our missions. For two generations mission presses did the printing of school books and of all Bibles.

The movement that has justified such testimonies as these to its influence and that has done work such as this is not a transitory movement. The necessities which called for it and the motives which have sustained it have not been outgrown. No words can exaggerate the gravity of the present religious situation throughout the world. In the January issue of the magazine *El Neshra wal-Bustan*, one of the leading educators in the Near East analyzes the contemporary time: "Many states," he says, "that are struggling for national revival after the war are prostituting religion as secondary to patriotism. Other lands are so confusing medieval rites with true spirituality that they are publicly denouncing religion as a harmful influence. The radio and cinema have introduced the modes of the most materialistic cities of the West into localities of the East which are unprepared for such innovations. Scientific ideas have so unsettled the minds of school children in Asia that they know not what to believe and are unwilling to be guided by leaders of the older generation." And all political, economic, social and moral problems, as well as the educational, appear to us to have taken on today, especially in Asia, an acute and crucial form.

Well, again and again the missionary enterprise has met its crisis in the past. It has seemed to be overshadowed in its service by the mass of human indifference or opposition. It has had to meet criticism and hostility. Public opinion

3. The Entares - The new anthropology - Kroeber
Jervis G. Drake - Mayhew, ✓
Christian Kai Shiek
Calcutta Review
The Statesman of India

As to 4th - Book on
Lancet published

6. "Why attempt it impossible and futile"

One hesitates to create a list on this folly. Dr. Barton's book of testimonies. a

Now on covered by easy.

Donets Cardinal Foster

Stalifax

Young ✓

Stevens ✓

Wilson

Fuggisberg

The new opportunities

Becker on Banking

Renneman ✓ Bayly's Homestead

Easton's Chair ✓

Green & India

7. Least of all the we are not to go where we are not wanted

So we accept this politically & economically - Gregory, Kuroki.

The basis of human religions.

Roberts

Renneman

THE CHRISTIAN MESSAGE.

Statement by a group of Continental delegates from the
Continent of Europe.
Meeting in Cairo March 16th & 17th. 1928.

A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, namely that all our mission work is based exclusively on the great acts of God for the redemption of mankind; and in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament 'metanoia' required of all Christians.

In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel', banding together all men of good-will across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is.

In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilisation with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible.

Journaal van de reis

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The Present Situation

3/14/47
W.R.W.
JAN 7 1947

but the passing of this fear and of the over-
sensitivity in our hearts for the Church.
is waiting for us to do. But to war and
wait and endure. ~~under a black
yoke is fear and the day of liberty
has dawn.~~

Let us begin by recognizing clearly

that in each generation the basic issues have to be grasped afresh, the conditioning environment shifts its emphases and proportions, and new elements of difficulty replace the old. What are the main factors which constitute the problem today?

1. The first element in our present situation, has been the impact of the central and basic element.

of course the tragedy of the second war. It is fixed in our thought but it is not the central issue. The central and controlling issue is the Church's conception of the meaning of peace.

of human life and destiny. The war has passed and peace is passing and right result.

Primary should be placed at the end of Christian missions of the Christian Church and of Christian liberty, wherever

German domination should extend. In Italian territories, there might be a measure of liberty for Roman Catholic

missions. As Abyssinia shows, there would be room for Protestantism. In Japan foreign missions would end in complete

subservience to the State and the native Church would survive only in such subservience. At the end of the war and power of God as has been escaped, it cannot be that the bounds of freedom are to be curtailed.

2. A second element in our present situation is

The general low spiritual tension due to many things—the great diversity, diffusion and superficiality of human interests, the heightened speed which dissolves continuity and promotes vacillation and change of concern, the excitement of new toys and tools, the mania for amusement, the spectator attitude to life, the diminished regard for fixed conviction and principle, the engrossment of men's minds in economic and political issues regarded as the really significant things—and much else. of kindred secularism

3. In the third place the central and basic issue is the conception that we hold of Christianity and its relation to the non-Christian religions. The missionary movement lives only on an

An inadequate conception of the nature of Christianity, its finality and absoluteness, its true character as a revelation and not a religion. John MacMurray quotes a remark of Collingwood in "Speculum Mentis" to the effect that when Christianity becomes a religion, it ceases to be Christianity. Even among Christians, and of course outside the Church, there is wide rejection of the Christian view of the uniqueness, the sole adequacy, the universal necessity of the Gospel of the New Testament. There is avowed or uncon-

scious rejection of the position stated in the Message of the International Missionary Conference in Jerusalem in 1928:

The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

These truths are not adequately grasped.

Indeed they are flatly denied by many who see Christianity as one of many religions having no title to either an exclusive or an all-inclusive place. Furthermore missions need today more than ever the idea of

idea of religious equalitarianism—that religion is a relative thing with no criterion or valid claim of absolutism anywhere, that if people have any religion it is best to let them alone in it and not disturb them, that "religion" in its general sense is enough without allowing any specific religion a place of exclusive preeminence, that there is a common stratum under all religions that is the

sufficient and essential thing, and that propaganda and proselytism are inappropriate. Mr. Gandhi's untenable view, which would in reality disallow all religions except man's original and primitive faith, is too common. He said to a group of representatives of the British missionary societies at the time of the Round Table Conference:

The idea of converting people to one's faith by speech and writings, by appeal to reason and conviction, and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. . . . While I criticize part of the missionary work, I willingly admit that missionaries have done indirect good to India. There is no doubt about this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage and "untouchability" is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries. . . . Though my conviction is strong enough in me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellowmen. . . . Religion is a personal matter, and I am not going to ask another man to become a Hindu or Parsee.

It does not matter, according to this view, whether men become Christians or not, and therefore it is superfluous if not impertinent to maintain an enterprise which seeks to evangelize and convert them.

Let me illustrate this altered from opinions within the missionary household.

The first illustration is from an article by Erician Cecil Sharpe in "The Missionary Herald" at Home and Abroad" Nov. 1934, entitled "Sharing as Trustees" A

The second illustration is from an article by Clifford Wainwright on "Change Needed in Indian Missions" in "The Christian Herald" Benjamin Roberts" B

The third illustration is Dr. Stocking's "Living Religions and a Level Path." Dr. Stocking criticizes Dr. Kramer's "The Christian Message" and rejects the Radical Interpretation as "only a st ^{view} of missionary feeling as to terms ^{at} ^{view}." He ideas of a divine plan of salvation, considered as a dated product of God's wisdom & goodness wholly inappropriate to our is, I fear, an injurious invention of Paul's Paul ~~and probably by some of the disciples~~ ^{the disciples} ~~of his mind and that of the disciples, but what is the~~ ~~Christian culture & allows a road to view~~ ~~that Christ is the only path for us~~ "a doctrine that must be abandoned definitely and for all."

~~I shall have something more to say to mission regarding this quality of Christianity and to the Christian religions.~~

You use record about

(4) A fourth of the debit items in any country up & the balance sheet of our present situation

There is the idea of a self-contained America, living its own life aloof from the rest of the world. No one can really defend such a view, but it is set forth by men who ignore its absurdity and impossibility but who mean by it that we are to get what we can from the outside world but have no duty to it. Let us suck up all the gain we can from the nations, but we owe them nothing and our business is to let them alone! Let us go on

our way and leave them to go theirs. We have fallen on an age of an ingrown national soul. Here indeed we have a new political mind, shriveled, selfish, afraid. What a contrast this is to the outspoken words of President Grant in his second inaugural: "As commerce, education and the rapid transit of thought and matter by telegraph and steam have changed everything, I rather think that the Great Maker is preparing the world to become one nation, speaking one language—a consummation which will render armies and navies no longer necessary. I will encourage and support any recommendations of Congress tending towards such ends." Well, General Grant.

The United States drifted far away from this conception. Which from the beginning has been one of the basic axioms of foreign missions, and even intelligent human beings are only now returning to it as a great discovery, or as fighting against it like Lenin proposing to forbid the trade. There is a rather pitiful confession in Vera Britain's "Death-ward of Earth":

C

The men and women who have not yet opened their eyes to the fact of a world unity from which there is no escape consider one of the heaviest handicaps which humanity has to carry and of course an obstacle to the missionary idea.

5. (5) The influence of the current political philosophy of the State, as the organ of the social, educational, economic and cultural life of the nation, is revealed in its taking over the philanthropic and cultural activity and responsibility hitherto borne by society functioning nonpolitically. Already this philosophy has done far more than is realized in breaking down the sense of responsibility in individuals and in disintegrating some of the most precious functionings of a living society. "Why," men ask, "should we try any longer to do what the State is now doing or proposing to do." The State does not propose to carry on Christian missions, but its philosophy undercuts the human attitudes on which foreign missions must depend.

And furthermore, this expansion of the functions of the State requires resources which must be provided by increased taxation on the very people who had cared for these ministries. Even if they would continue them they cannot, because income and inheritance taxes take away the capacity to do so. The late Jesse Strauss, American

Ambassador to France, cancelled legacies of nearly a million dollars which his former will bequeathed to educational and philanthropic causes, and for these two reasons: the expansion of government functions, and the diminution of individual resources due to taxation required for the activities of the State.

(6) Just as the conception of the deep spiritual need of man for Christ has grown dim with many, also there has been a discontinuance of the representation of the moral and social need of the pagan world. The words "pagan" and "heathen" have fallen into disuse. Dr. Ambedkar, of India, denounces the present generation of missionaries for sparing so tenderly the abuses of Hinduism, and contrasts their timidity and overcharitableness with the downright declarations of their predecessors of the horrors of idolatry and caste. It is not necessary to correct this present-day tendency by harsh denunciations of "heathenism." The true view is to comprehend all men in all lands under one common condemnation and need. "All have sinned and come short of the glory of God." It is because so many people in the churches themselves feel no deep need of Christ as the only Saviour that they feel no constraint to send missionaries to save others.

Agreement to the present (1922)

9 The missionary motive has thinned out in many quarters. Humanitarian concepts, appeals for world peace and international and interracial, and even interreligious, good will have been substituted for the evangelical ideas. Instead of the constraining love of Christ, which included the love of human brotherhood, human brotherhood is urged as sufficient without the hampering and separating addition of the love of Christ; or if the love of Christ is kept, it is only as an ethical symbol. Christ is no longer the Christ of the New Testament, crucified for our sins and raised again for our justification. The old idea was to Christianize international and all other human relations. The present idea is to internationalize and humanistically secularize our Christian concepts. Collective and social ideas supplant the personal and redemptive, not more so than in the past, but just as really, and just as resistantly to New Testament foreign missions as in the past.

7

10 The home church has been confused and misled by the just emphasis that is laid in foreign missions on the native or national or indigenous church, as aimed at and, in such glorious measure, already partly achieved. "Why not let these

churches now do the work?" it is asked, not realizing that they are still so unequal to the task that has to be done that they themselves are the strongest and clearest voice calling for the expansion of the missionary enterprise. On the other hand there are lands where excessive nationalism in the Church joins with these home critics in their question. But these very churches are quick to urge that it is not a cessation of foreign missions which they want but the acceptance of a principle, which in reality is neither wise nor right, namely, the dissociation of authority and responsibility. The very idea is proof that the work of foreign missions has not yet been perfectly done.

Our Missions and Mission Boards need to give heed to some sound reflections of Dr. J. Wendt Davis in a study of "The Relation of Religion and Reconstruction to the Principles and Programs Developed by the Department of Social and Economic Research and Council of the International Missionary Council":

D

8. Our missionary freedom is increasingly abridged by the nationalistic and secular movements which are limiting religious liberty. We are losing, in many lands, the freedom of worship and conscience and of religious expression which the last two generations won, and are returning to the darker days of a century ago. In some lands, as in Mexico, the limitation is chiefly on foreigners, but in other lands, as in Russia and Germany, it is on the nationals as well. In some lands the limitation is only partial and is indeed

not religious. In some countries, as in some of our own states, no foreigner can practice medicine. In some he can carry on schools only under special regulations. In a very few, as for example, Russia and Turkey, all Christian propaganda is disallowed. Passport and visé regulations are increasingly hampering. A missionary has just been forbidden admission to Japan because he was declared to be an extreme pacifist. Martyrdom is not the option of missionaries any more. No visé thitherward can now be secured and without a visé the martyr is not allowed to sail from home.

13. The problem of the relation of missions to government, which was one of the central problems two and three generations ago, is back again with a vengeance. The meaning and limits of religious liberty must be restudied and the attitude of missions to government limitations and control. How many of the following rights may be justly demanded as included in the claim of religious liberty?

- (1) Freedom of private opinion;
- (2) Freedom of private worship;
- (3) Freedom of assembly and public worship;
- (4) Freedom from requirement to participate in objectionable worship;
- (5) Freedom for propagation (the new Russian constitution of 1936 allows only anti-religious propaganda);
- (6) Freedom in education, to be exempt from state schools and to conduct our own schools;
- (7) To hold property for use;
- (8) To hold property for endowment;
- (9) To sell property freely at what price can be obtained;
- (10) Freedom from all discrimination upon religious grounds.

How far shall we go against a government? This is a different issue today from the earlier days, because now we cannot cross a national boundary line without government consent. We can't die any more for rights for which our fathers could die. What shall our course be? Well, one thing is clear—we must exhaust every effort to obey what we believe to be God's will and leave the consequence to Him, and we must use to the full and without delay all our still allowed liberty of Christian witness. and do our best to see that

In the settlements after it was the right of full religious liberty was to be secured against the Axis Powers and the influence of the Roman Cath. Church.

5
and the business
on a grand

lastly home

5

11. There is also the situation in the home churches. Many of these churches are suffering from a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives, which subordinates causes in common treasury pools, which increases overhead charges, which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work. In many denominations there are conflicting parties which sacrifice the missionary work of the church on the battlefield of their doctrinal contentions. In all the churches foreign missions are, as they have always been, the burden of the minority and are too often sacrificed by the power of the majority to the interest of causes near at hand—the very right of the minority to direct their gifts to foreign missions being sometimes frustrated or abridged.

12. The situation in the missions—is it worse than in the past? Are the missionaries really “weary” or disheartened? They might well be if their reliance were upon the home church. In

some denominations missions have suffered reduction of from 30 to 60 per cent in their staffs. Are missionaries today less effective than in the past? The answer to these questions is NO! The average of foreign missionary character and capacity and devotion has not fallen. The relation of missions and boards is better than in the past. Most missions are functioning more effectively. Their policies are clearer and more continuously pursued. Right principles are more surely discerned. The forces of indigenous Christianity are immensely multiplied. There are indeed countervailing weaknesses, although they are less in foreign missions than in the home church. There is need of a spontaneous, sustained, evangelistic momentum. Schools and hospitals should be still more dominantly evangelistic (instead of less, as has been recently advised) in purpose, character and influence. The furlough complex needs restraint. The problem of mastering the language has been made more difficult by short terms of service or long and frequent furloughs, the prevalence of the use of English and the probationary and experimental conception of foreign mission service which has become too common. There is need for spiritual and intellectual leadership, taking the place of influence and authority based on financial and administrative control. There have been surveys enough to last for some time.

13. This analysis is far from complete. Many more aspects of the contemporary situation could be cited. But this is enough:

Let us not seek a single incident
One can learn more from such a single
incident than from such a long dis-
position as this on general conditions

Let me only say a concluding word

about —

Lastly, among the unchanging things I would speak of the real nature of this life that we are trying to live and this work that we are seeking to do. It is a conflict in which we are engaged—a conflict ever changing and unchanging. We are passing beyond the easy conception of the last generation or two with regard to the automatic self-progression of humanity. As our friend Dr. Adolph Keller wrote recently from Geneva, as he surveyed the European scene: “We are coming back to the first Christian conception of the world. The world is not plastic material to be easily moulded by Christian influence. There is a hostile demonic element. The Church has to fight stubbornly against principalities and powers for its faith and liberty, for the conversion of peoples and the spread of the Gospel.”

This was Paul's view. “For we wrestle,” said he, “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” If any of you have lived such placid lives that you do not realize this, if you still think that life is a bright and happy unfolding of its own latent nature and possibilities of good, I hope you may be spared those deep tragedies through which others of us have had to pass which have taught us the truth of Paul's interpretation. We do believe as the hymn in our conference hymnal here declares:

“God is working his purpose out
As year succeeds to year:
God is working his purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.”

We believe this. If Paul could believe it and declare it in his letter to the Philippian Christians written from jail, from discouragement, from loneliness, from the treachery of fellow Christians, surely we can believe it and declare it today. But the purpose will be accomplished only as the end of a great struggle: a struggle that cost the life of the Son of God, a struggle that is calling today for everything that is within us, that is demanding of us more than all that Jawaharlal Nehru is giving to his nationalism, all that Edward Wilson gave to Antarctic exploration, that David Livingstone gave to those dark journeys which lifted the somber fringes of the night and let light in upon Africa, all that Jesus Christ asked and is asking still, “If any man will come after me, let him deny himself and take up his cross and follow me.” This is the summons that is unchanged and unchanging.

Let
God
We consider the terms, as I pointed out, but we listen
to Him who is above them

THE RELATION OF RELIEF AND RECONSTRUCTION
TO THE PRINCIPLES AND PROGRAMS DEVELOPED BY
THE DEPARTMENT OF SOCIAL AND ECONOMIC RESEARCH AND COUNSEL

What Sort of New Age

In attempting to forecast the post-war world and the task of the Church in relief and reconstruction, it is important to consider in what sense the post-war period will be a new age; What old factors will be left to reckon with? What new factors and forces will appear? It is a fallacy to suppose that we will start with a clean slate. Most, if not all, of the old forces and the enemies to spiritual progress will be present; some of them in greatly aggravated forms. There will be also new factors and forces that the years of war have loosed and with which we must deal. Some of these new forces will be destructive, and others will be powerful allies for the Christian Movement.

We need to study these earnestly so that we may intelligently cope with them and use them fully in the reconstructed Christian social order.

As long as sin and selfishness remain, the living heart of the missionary movement to make known the redemptive power of God through Christ is unchanged, but the scope of the movement, the recognition of the areas of responsibility of the Church, and the methods and techniques with which it must work are all subject to change. The war is having a profound effect in these spheres. In areas where the visible Church has disappeared it has, in a sense, set a new base line from which to reconstruct the Christian Movement.

What Kind of Church

It is of the first importance to envisage what it is we propose to reconstruct.

Is the mission to share in the general rebuilding of a war-torn countryside? Is it to include in its program a ministry to the shattered social and economic order of a whole community; or will it confine itself to the relief and reconstruction of the Christian community and its institutions?

Finally, is the thing which we rebuild to be a replica of the old structure? Is it to be something which we hope will be quite new, but based on the old order and philosophy of the mission enterprise; or are new principles and a new mission philosophy to be laid down from which a new structure may arise?

The main instruments of the enterprise - the church, the school, the hospital, and the home - will stand as we enter the future. Money, too, will have a tremendous part in any reconstruction. It will be necessary, however, to distinguish clearly between the demands of the immediate crisis and the current demands of the long term enterprise. Adjustments must be made in the objectives for which money is given, in the sources of maintenance of current budgets, in the releasing of inner driving power, in the training of leaders, and in the emphasis and scope of the total task.

The Missionary Inheritance

A basic difficulty which stands in the way of adjustment of the mission program to the exigencies of the post-war period is that the national leaders and churches are products of the missionary philosophy and principles which took shape well over one hundred years ago and we, ourselves, have inherited them. During the first generation of foreign missions, the sciences of psychology, sociology, anthropology,

and rural economics were in their infancy; studies in comparative religions, in the thought, philosophy, and culture of the peoples of Asia were not yet born. The Western world has progressed enormously in its understanding and appreciation of the peoples and cultures to which Christianity has been carried. In this period, missions have greatly modified their approach and attitudes toward the peoples of these lands, and have produced scholars who have led in the era of new understanding and appreciation. However, there is still a lag in the adjustment of mission policies to certain realities in the life of these peoples and to the new understanding of their culture. A first step in the process of adjustment would be an examination of the areas in which these lags, or belated policies, appear and their effect upon the missionary enterprise. This would then be followed by the process of modifying such policies so that they may best serve the growth of the Church under the postwar conditions.

Outworn Assumptions

If we are to make progress, it is necessary to approach our task in the new age with minds rid of some of the old assumptions:

- a) That the North American type of church and church program is suited to an Asiatic or African community.
- b) That the rank and file of the people are too poor to support their own church.
- c) That a mature assisted church may be considered a healthy, normal church.
- d) That money is a sine qua non of progress in the mission and church program.
- e) That we can progress faster by doing things for other people than by letting them do for themselves.
- f) That we can break God's laws of biological growth and of psychology in dealing with people and yet expect that God will somehow make strong Christians out of them.
- g) That the urban type of church, ritual, program, leadership, and economy is suited to meet the needs of a rural community.
- h) That a Christian Church can make an effective witness in a community on the basis of two or three religious services weekly for its own members and remain unrelated to the current daily life and the economic and social welfare of the community.

A baffling difficulty in this matter of assumptions is that they are deep-rooted in the thinking and practice of the national Christians, to whom they have been passed down by a former generation of missionaries and pastors. One of the most urgent and difficult tasks before the missionary church as it faces the reconstruction period is to rid itself of these assumptions. The whole missionary movement, including the sending boards and churches, the missionaries themselves, and the national leaders and rank and file membership have the responsibility of fearlessly facing this question of the economic base of the Church and the role of money in relation to its future.

Adjusting the Load to Carrying Capacity

A local church leadership must be devised which can be supported locally. The mission has brought a middle class institution in the Western type of church and highly trained pastor to lands where the middle class is weak if not non-existent. The result is that a Christian movement which has been developed and supported by a middle class economy has been put upon the shoulders of a subsistence-level order of society. Here is an unsolved dilemma of the younger churches all over the world. It is one which must be resolutely tackled in the reconstruction period.

Releasing Mainsprings of Power

Missions have frequently used Western money and methods so freely as to fail to arouse the initiative, resourcefulness, self-sacrifice and self-expression of the national Christians. There is a vital relation between this and the assertion of modern psychologists that the average human being draws upon only about 5 per cent of the physical, intellectual, and spiritual resources which are latent in him. The missionary uses his own powers fully - his imagination, creative impulses, the urge to uplift, to sacrifice, and to communicate spiritual values to his people. The national Christian, however, often is so busy trying to understand the program and keep the pace set by the missionary that his own creative impulses have little chance for expression. A consequence of this is that the national depends upon missionary leadership, thinking, and initiative and so fails to reach his full stature or take hold of the church enterprise as something of his own creation. Missions in the reconstruction period can concentrate their thought and prayer on no more vital matter than that of releasing the unused latent power which is dormant in the personalities of the national Christians.

Economic Determinism

Money plays a prominent role in mission work. The North American mission tends to develop a Christian movement that is thought of and planned in terms of economic units. A new church building represents \$2,000, \$5,000, or \$10,000, according to its materials and size. A missionary family is a matter of a \$3,000 annual budget; a pastor means an outlay of \$500 or \$1,000; a teacher costs \$60 - \$120 a month; a pupil \$10 or \$12 per month. Money is power: it represents buildings, new mission stations, hiring men and women workers, soul-winning, the opening of schools, teaching of pupils, and giving health for the countryside. It also means literature, conferences, summer schools, social welfare, and ministerial training. Not only do we mission executives and missionaries grow to think of mission work and the expansion of the Christian Movement in these economic terms but we find it increasingly difficult to plan its strategy and to think of its extension in other terms. Sharing in our dilemma is the national church and worker, whom we have accustomed to the use of this economic yardstick of progress. We must learn to concentrate our attention and pin our faith upon other units of power and other criteria of expansion. The experience of notable mission projects on different fields in which the money factor was at a minimum and which were carried forward by the outpouring of personal devotion and self-sacrifice on the part of whole groups of Christians is proof of the primacy and adequacy of spiritual forces for extending God's Kingdom.

Pooling Church Strength

The war through its terrible ravages is bringing to the various denominations in individual towns and cities the opportunity of devising a new pattern for the Christian Movement. Shall the weakened and scattered Church forces be nursed back to a denominational and separate Christian effort and experience, and be subsidized through another long period of dependence upon the mission society? The war has

compelled us to think and pray over this matter as never before to find God's will, rather than to conform to the pressure of the status quo ante. God is speaking as He passes by in this terrible conflict, and we must hear His voice, for He will not pass by again in this way in our generation.

A Leadership for the New Age

A new age, a reconstructed Church and Christian enterprise, must have a leadership which is prepared for leading and for meeting the new opportunities and needs which it presents.

Is the present scope of training in our theological seminaries and institutes sufficient to provide this leadership? There is much evidence that it is not. Here is a subject of first concern which is facing the mission boards and the national Christian movements. There will be no new age for the Church until there is new and enlarged vision and skill for the demands which that age will make upon Church leaders.

The demands for skilled leadership in the rural field in enlisting youth, in the comprehensive parish program, in a ministry to the home and family, in developing a Church that is adjusted to its environment and its resources, - those are among the many demands that the new age will make upon its leaders.

Reconstruction and Rural Life

With few exceptions, notably Japan and Argentina, the missionary church of the world is predominantly (i.e., from 70 to 90 per cent) a rural church. The rural church, like the family units of which it is composed, rests squarely upon the land as its economic base. It is a creature of its environment and shares in the outlook, ideology, and life processes of its environment which are the God-given heritage of mankind. If these things are recognized and embodied in the practice of a rural church, they become a guarantee of its continued existence as a living organism. A church whose economy roots in the soil, either through the dedication of a part of the product of the land or labor of its members, or through the ownership of its own acres on which the members dedicate their labor - such a church is economically secure. It is secure because it has made a complete adjustment to the basic elements of its environment and to the economic and social structure of which it is a part.

Total Community Effort

The harsh discipline of the war has provided a unique opportunity for the realization of the principle, frequently expressed but seldom practiced, "Every member must pull his own weight." In a majority of churches on mission fields, a minimum of one-fourth to one-third of the members are carrying the church load. Such low standards of devotion cheapen the Christian name, deprive a majority of the congregation of a basic spiritual discipline, and weaken the witness and impact of the church upon its community. In no other social or community group can there be a maximum of vitality and progress where less than one-half of the members take an active share in carrying its corporate life. Nor is this possible for the Church of Christ. The reconstruction period will offer a priceless opportunity for the Church to apply the principle which the war has taught, of total community effort in the common enterprise. The Church of the new age should be satisfied with nothing short of a 100 per cent loyalty and participation in the Christian enterprise upon the part of its members. Such a standard of devotion should be made a condition of membership and people who are unwilling to try to meet this test should not be enrolled.

Christian Youth and Reconstruction

The reconstruction era will offer to the youth of the Church a scope of service, spheres for self-expression and sacrificial achievement surpassing anything that the modern Christian movement has known. If the Mission and the Church recognize this and provide the channels through which this reservoir of power can flow to recreate the shattered life of the community, it will indeed create a new age. In no other way can the Church so effectively stem the tides which are sweeping away many of its youth as by including in its ministry the healing of the broken social and economic structure of its community and turning loose the ideology and the power of its young members upon the task.

The Comprehensive Parish Program

The years of reconstruction will challenge the Church of Christ to use this as yet little-tried instrument for building the Kingdom of God. The comprehensive Parish Program has come to the Kingdom for such a time as this. It is marvelously fitted to play a major part in the rebuilding of the prostrate church and in leading it on to widening spheres of service.

The Post-War Church Discovers Itself

The close of the war will bring to the task of reconstruction a group of national leaders and church congregations who through the agony of the conflict have discovered in themselves heretofore unsuspected powers of achievement, self-reliance, leadership and sacrifice.

These people, through newly-found powers, have done things for themselves and for others which in normal times would have been dismissed as fantastic. It would be an incalculable loss to the Church should the cutting edge of this initiative be dulled, and the vision of sacrificial achievement born of enforced self-reliance be dimmed by unwise aid from without. And yet no realistic forecast of these coming years can be made without clearly recognizing that financial aid and aid in substantial amounts must be provided to a Christian movement ravaged by more than half a decade of war.

At the close of the war, the missionary societies must, with their national leaders on the field, decide which of the virtually dead or dying churches and institutions should be resuscitated and helped to stand and how far they should be assisted upon their journey into the future.

Government Cooperation

The post-war program will place upon the church the necessity for enlarged cooperation with governments. The demands of relief and reconstruction will be so vast that the part of the church in relieving the distress of its own community will be a very small part of the whole program. However, a church which recognizes a responsibility for healing the wounds of the larger community will conceivably find itself in a position to aid materially the government in its wider task. This role of dispensing food, clothing, medicines, services and money to the community, both within and without Church circles, may have important implications for the future status of the Christian movement.

Study of World-Wide Church Experience

The Church of Christ throughout the world is constantly drawing closer together in a conscious brotherhood and solidarity. One result of this increasing acquaintance

and fellowship is the realization that the world church shares in a great tradition of common experience. It is probable that no single church congregation in any land is faced with burdens and baffling problems that have not been experienced and solved by some other church in the great brotherhood. This mighty tradition and experience of the Church Universal is available for one and all of the members of the Body of Christ.

As the churches in lands torn by war begin to draw plans for the now orna among the first steps taken should be the examination of this great fund of experience of the brotherhood which is at their disposal. The record is deeply stirring, for the churches which have made the most progress against apparantly insuperable obstacles usually have been those who have invoked not the power of fereign monetary aid, though that has its legitimate place, but rather those which have invoked the Power of the Cross of Christ in helping them to discover and fully to utilize for His glory the resources that God has placed within them and around them.

First Steps in Reconstruction

As a great cooperative enterprise the study of relief and reconstruction in the post-war world must be carried on simultaneously in both sending and receiving lands. It is a truism to remark that policies and programs which are not heartily approved upon the mission field by national leaders and ultimately by the rank and file of church members have not the slightest chance of being put into action.

If it is important that mission board executives spend time upon the questions of post-war relief and reconstruction, it is of equal importance that the same questions and principles be given most serious study and an opportunity for discussion by nationals and missionaries on the field.

The difficulties facing those who may try to put some of the policies described in this paper into effect upon the field are colossal. Many of the national Christian leaders are themselves, with their churches and institutions, products of the policy of the long-continued and generous use of foreign money, and it is next to impossible for some of these splendid men to visualize a system other than that which has built their Christian world. There are congregations of second and third generation Christians who have been born into a subsidized church and know no other kind. The thinking and practice of such groups will not easily yield to the acceptance of more heroic measures. The application of radically new financial policies will depend for success in the last analysis upon the laymen and women of the churches. In some adequate way these national christians must be brought into the study and discussion of these problems if they are to throw themselves fully into the building of a reconstructed Christian movement.

Church and Reconstruction

At the close of the war the call to help the national churches in lands where the economic foundations have been swept away will be overwhelming. Funds will be needed upon a scale that will dwarf all previous giving of the sending churches. There will be need to distinguish in our planning at least four spheres of aid: The first will be the immediate relief of starving, sick, illy clothed, and unhoused people; the second, the reconstruction of devastated homes and farms, the provisions of tools, im plements, stock, and seeds for the resumption of the making of a livelihood; the third, the rebuilding of churches, schools, hospitals, and other Christian institutions to provide the church with the equipment for fulfilling its ministry; fourth, the provision of the current operating expense of these institutions.

It is possible that the Christian organization may serve the Government in dispensing the first two types of aid, but it is clear that the main responsibility of the mission will center in the task of rehabilitating its own community. The problems of the reconstruction of the institutions of the Church, their scope, size, style, and equipment, and the proportion of national and foreign funds which should be used together with the urgency and time table of construction are all questions demanding prayerful study and a frank and realistic approach by both sending and receiving churches.

The last type of aid - that which is given to the current operating costs of churches and institutions - brings us to more familiar ground, but the matter will be highly complicated by the inherited assumptions already mentioned and by the initial weakness of many groups of Christians during the period of their own economic rehabilitation. Try as we may, we cannot put into effect at once some of the heroic measures of self-help and Church self-support in a devastated area that might have been applied before the hurricane of war. And yet we need wisdom and courage to avoid the mistake of again offering the national Christians outside aid to the point of weakening their own initiative and robbing them of their sense of responsibility for their own churches.

Finally, the era of reconstruction should open the way for an era of experimentation in mission and church work. It should bring freedom to try new approaches, new methods, new techniques, and new workers. City, state, and national governments will seize the opportunity for trying new designs for living, new municipal plans, and for applying new economic and social theories: The Church of Christ must be as alert to see its opportunities and seize them. The mission must not be so occupied with the task of rebuilding the old designs and setting the former wheels in motion as to lose the chance of capitalizing upon the fresh ideas, projects, methods and capacity to sacrifice which have been forged under the sledge hammer blows of war. It will find in the youth of the nation and of the Church, in both receiving and sending lands, potential leaders ready to pour their lives out for new and dynamic projects which give promise of helping to build the Kingdom of God in the new age.

Study prepared by J. Merle Davis,
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Some Changing and Unchanging Things in Foreign Missions

By
ROBERT E. SPEER

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SOME OF THE CHANGING AND UNCHANGING THINGS IN FOREIGN MISSIONS

DR. ROBERT E. SPEER

I appreciate more than I can say the honor of presiding at these sessions and the privilege of the opportunity of trying to say some of the things that are on my mind and heart at this last conference which I shall be attending as a Secretary of a mission board.

Let me begin rather indirectly. Some time ago there appeared in the *International Review of Missions* a review of a volume entitled "The Finality of Jesus Christ." It was a somewhat severe review and Mr. Paton told me that it was still more severe in its original form but that he and Miss Underhill had mercifully toned it down. It culminated in the criticism that the book represented "the Presbyterian orthodoxy of fifty years ago." Some time later the publisher of this volume issued another book by the same author which he sought to have accepted by one of the committees recommending monthly books to the reading public. He told me that the member of the committee of selection whom he had approached remarked in reply that the writer of the book "was a good fellow but he was a hundred years behind the times."

I am rather well acquainted with the author of both these books—somewhat too well acquainted—and I know that his only complaint with regard to these criticisms is that they make him out entirely too much of a modernist. His purpose in the first book was not to set forth the orthodoxy of fifty years ago but to go much farther back than that and to declare what he believed to be the orthodoxy of the New Testament. And so far from being only a hundred years behind the times his earnest effort had been to get wholly behind them, behind all time, and to set forth the eternal truth which is beneath time and beyond time.

The question here of perennial interest is of course the question of the relation between the present and the past. In a sense, to be sure, any such issue is purely fictitious. For what we call the present is a vanishing line. It is simply the future flashing by into the past. In reality, the present is nothing but a compound of the immediate past and the proximate future. The question is how much of each enters into what we call the present. I suspect that the ratio differs with different people but that in general the present is simply a word for the period made up of perhaps seventy-five per cent of the immediate past and twenty-five per cent of the proximate future. The deeper problem—which is the real one—is our relationship to history and experience.

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There are those who thrust their heads into the sand and say that there is no such relation, that the imaginary present is wholly separable from the past. Shortly after the World War a little group of students in one of our eastern universities, feeling greatly bewildered and confused, went off for a week-end retreat, and invited with them as a senior counsellor the late Dr. James Harvey Robinson. One of the boys told me afterwards that in his first talk with them Dr. Robinson unequivocally advised them "to cut loose from every idea and institution of the past." Some time afterward I met the president of one of our largest railway systems and we were talking together with regard to one of our best-known American preachers, for whom my new acquaintance was expressing the greatest admiration, on the ground that he had no respect whatever for the past and, frankly abandoning its positions, was striking out on wholly new ideas.

To these two illustrations let me add just one more, namely a full-page advertisement of a fortnight ago of the *Bernarr Macfadden* pulp magazines which declared that these magazines were "keyed to the present and future" and not to the past. Pulp is a material which has no past. It is a sort of mushroom product and is a fitting material on which to print magazines which instantly on their publication vanish into the past which they despise.

These illustrations will suffice. What a queer and yet entirely natural reaction they represent! A few years ago the dominant formulas of thought were "heredity" and "determinism" and they bound us hand and foot to the past. Now we are swinging to just the opposite extreme. And what an utterly impossible view the new view is! Dr. Robinson was advising the boys to reject every idea and institution of the past. I suspect that if they had looked at him carefully they would have seen a twinkle in his eye and his tongue in his cheek. He was giving them this advice through a language which was the supreme embodiment and achievement of the past; and his chief instrument of action as an author was books produced and circulated by means of inventions of the past.

The railroad president wanted the past rejected. What would his board of directors have said if he had proposed that the capital of the road accumulated in the past, its rolling stock manufactured in the past, its right-of-way acquired in the past, should all be discarded and the road begin anew? And would our friend the book recommender propose to discard everything more than a hundred years old—Shakespeare and Milton, Raphael and Michelangelo, Plato and Phidias and Homer?

What silly talk this is and how utterly stupid in its failure to realize that time is not mechanical but organic; that the present is only the projected and continuing past, and that the past, so far from being closed and complete, is all open and contingent, waiting for the

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full determination of its character upon the loyalty or disloyalty of the present and the future.

I think that there will be no one here tonight who will remember, as I do, that Fourth of July at Northfield long ago when one of the best loved and most original veterans of the Civil War, the late Chaplain Henry Clay Trumbull, made the Fourth of July address on the theme "Our Duty to Make the Past a Success," from the text in the Epistle to the Hebrews where, after the great roll of the heroes and heroines of Israel's history, the writer declares, "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

So! How often this past football season did we see the ball on the five-yard line, with the whole stadium seething with excitement, with one team seeking to carry the ball the last five yards and the other team resisting with every ounce of its power. How did the ball get there, if the past is of no consequence? On that philosophy, why not take it back to the middle of the field where it will stay forever, on the theory that the present is to have no use for the past? All the struggle that went before was futile unless now in this fleeting moment the present does its duty to the past and fulfils its own mission in the discharge of its trust.

"Noble things the great past promised,
Holy dreams both strange and true;
But the present shall fulfill them,
What she promised he shall do."

I can put it all in two noble quotations from two books which I have just read. The first is from Trevelyan's "Life of Macaulay," regarded as one of the great biographies in the English tongue. Trevelyan is speaking of Zechary Macaulay, Lord Macaulay's father, who in Jamaica and Sierra Leone and then at home had done his work in the destruction of British slavery, and who represented in his own mind and character the great Christian tradition of his race. "Some, perhaps," said Trevelyan, "will regard such motives as old fashioned and such convictions as out of date; but self-abnegation, self-control, and self-knowledge that do not give to self the benefit of any doubt, are virtues that are not old fashioned, and for which as time goes on the world is likely to have as much need as ever."

The other quotation is from "The Life and Letters of Thomas Hardy." "Conservatism," wrote Hardy, "is not estimable in itself, nor is Change or Radicalism. To conserve the existing good, to supplant the existing bad by good, is to act on a true political principle which is neither conservative nor radical."

Now I have said all this just as background for the theme on which I wish to speak for a little while, namely, "Some of the chang-

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ing and unchanging things in foreign missions." Of the changing things, each one of us will be thinking first tonight of the changing personnel. As I look out over this company I see that there is not one person besides myself who was present at the first of these conferences forty-four years ago. The conferences began, as perhaps you do not remember, at the instance of the Committee on Foreign Missions of the Western Section of the Alliance of the Reformed Churches holding the Presbyterian system. That committee called a conference of the representatives of the foreign mission boards of the Presbyterian and Reformed Churches of the United States and Canada to meet on January 11, 1893, at the old Presbyterian Mission House on the corner of Fifth Avenue and Twelfth Street in New York City. There were present 38 representatives of the eight boards of these Presbyterian and Reformed Churches. There are only two survivors of this group—Dr. Avison who has just retired from his rich service as a medical missionary in Chosen, and myself. The following day there met in the same place 78 representatives of the 23 foreign mission agencies of that day, including I think every one of our denominational boards and also the China Inland Mission and the Christian and Missionary Alliance. On second thought I remember that the Lutheran Church was not represented at the first conference but was present at the second and thereafter, in the rich contribution which was made by our dear friend, Dr. George Scholl.

There are only five survivors of the 78 delegates at this first conference—Dr. Avison, Dr. Mott, Dr. Campbell White, Mr. W. D. Murray and myself. All the others are gone. I could repeat the names, I think, of almost all who were present. They come back to me now: Dr. N. G. Clark, Dr. A. C. Thompson, Dr. Judson Smith, of the American Board; Dr. Duncan, and Dr. Mabie, of the American Baptist Missionary Union; Dr. Tucker, of the Southern Baptists; Mr. Kimber and Dr. Satterlee, of the Episcopal Board; Dr. Baldwin, Dr. Leonard and Dr. Peck and Dr. Lambuth, from the two Methodist churches; Dr. Sommerville of the Reformed Presbyterian Church; Dr. Dales and Dr. Barr, of the United Presbyterian; and from Canada Dr. Sutherland, Dr. MacLaren, Dr. Mackay, John Charlton; Dr. Henry N. Cobb, of the Dutch Reformed Board, and the rest. Other faces rise in my memory of the glorious company whom we have met in these conferences across these forty-four years, who are gone now. How fast they pass! Soon the new generation will be taking the place of us who are here tonight.

It is not only the body of our missionary workers at home which changes. How fast has changed also the roll of our American and Canadian missionaries. We could spend profitably this whole evening recalling the men and women who have gone out from our churches, who have served the three generations of our foreign mis-

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sion history by the will of God and who are engaged now in an ampler service and an immortal liberty.

With these one would recall the great list of national leaders; Dr. Schneder and I were speaking today of that company of powerful personalities which founded the Christian Church in Japan and were remembering the three survivors who are still with us in Ibuka, Kozaki and Ebina. We sorely miss in the leadership of the Christian Church throughout the world today these men who have gone—Goreh and Chatterjee and Arcadio Morales and Alvaro Reis and Eduardo Pereira and Erasmo Braga, and scores of others who were with us and are not with us now, save in the invisible company. The personnel of our missionary enterprise changes fast, and this change alone brings with it the inevitable changes due to new times and new duties and the new personalities which shall rise with them.

And the methods of the missionary enterprise have changed and are ever changing. Perhaps these changes have not been as great as we sometimes suppose or as we might desire. There are new forms of evangelism, by newspaper advertising and radio (still in its infancy as a missionary method), and perhaps some old activities such as street and chapel preaching are less than they were. There are many of us who feel that the change has been too great in many fields in the diminution of missionary itineration. Perhaps the great basic method of human influence and persuasion cannot change. Preaching, teaching and healing were the methods of our Lord and they are the obvious and permanent methods of evangelism. What one would like to see would be still more ingenuity, more fertility of invention; not more reliance upon the promotional methods of modern exploitation but far more response to the suggestions of that Living Spirit who came to perpetuate the ministry of Christ and to make the Christian Church the most tireless, the most inventive, the most persistent, the most persuasive agency of human history.

I have seen myself so many attitudes change and so many issues rise and disappear that I can view with a calm mind many of the eddies and drifts of the present day. I was a school boy at Andover in Phillips Academy at the height of the Andover controversy and the contention in the American Board over the question of the "second probation." I have seen, as you have, the humanism of the last generation rise and pass, and have heard Berdyaev and many another sing its requiem. I heard, as you did, our friend Professor Richter on his last visit describing with humorous disdain the burial in Germany of many of the philosophies which had been born and had died there and which were still influencing thought in America. We have all seen the rise of the Barthian emphasis, which surely is not the whole of the Gospel but is an essential recovery of aspects of truth which will not be so easily lost again.

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Perhaps some of our changes of attitude are not as great as we sometimes suppose. I have printed in an article in the January issue of *The Missionary Review* the substance of a letter which the late Dr. J. P. Jones wrote to *The Harvest Field* in India in 1903. Dr. Jones was one of the wisest and ablest missionaries of his time. He had been traveling far and wide among the churches on furlough and he wrote out for his friends in India his impressions of the missionary situation in the home church. If he were describing the contemporary situation today, his description would not differ greatly from his account of what he found thirty-four years—that is, a whole generation—ago. There have been no doubt changes of emphasis and attitude, but the essential issues have not changed so much as some suppose. I think the change of attitude has been probably far greater on many of the mission fields. The non-Christian religions have changed as Christianity has not. No one can overestimate the radical changes they have undergone and are undergoing. I have been reading recently the issues of the *Bombay Guardian* under the editorship of George Bowen. Bowen was one of the most remarkable Christian personalities of the nineteenth century—remarkable for his intellectual ability and cultivation, for his spiritual character, for his personal influence. And the *Bombay Guardian* under his editorship was one of the ablest religious papers in the world. It is interesting to read today the contemporary articles on religious life and thought in India, on Hinduism and especially on the reform movements, and to note the almost incredible changes which have come about in the past half century since Bowen wrote. I do not remember Mazoomdar's visit to the West, but I remember the swath cut by Swami Vivekananda. Many a Swami has followed him in the path which he blazed, all of them unconsciously witnessing and contributing to the doom of that which they were seeking to preserve. And all these changes of past attitude are only predictions of further changes, not all of which will be for good but none of which do we fear.

And the problems also have changed and will change, most of them superficially, but some also fundamentally. The political problem has changed greatly within my memory. I have read with delight, as many of you have, Mr. Morton's last book, "In the Steps of St. Paul," and have reflected as you must have done on the change in the matter of the freedom of the missionary movement since Paul's day. Paul was able to pass from Jerusalem to Spain without a passport, and crossing no international boundaries on his way. Mr. Morton speaks of the contrast in this regard in his own experience, in passing only from Antioch to Rome.

In the last fifty years there has been a vast change for the worse in this matter of the freedom and trustfulness of human intercourse.

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When I first visited Asia forty years ago it was not necessary to get any visés on one's passport, and I can't remember that we had to show our passports more than two or three times in crossing a dozen or more nations. Now at every national boundary the barriers stand. We have lost the freedom of world movement of the Roman Empire, but alas, we have got back its worst political principle in the deification of the State. As Mr. Michael Williams, editor of *The Commonwealth*, pointed out so vividly the other evening at the dinner in honor of our dear friend Dr. Arthur J. Brown's eightieth birthday, the old concept of the Cæsar-god is back again, with all its ominous significance as to the relationship of the State to the freedom of the human spirit. This problem of religious liberty has taken on accordingly a new aspect. I am not referring to the issue of missionary freedom, although that is significant enough. I am thinking now of those principles of religious liberty which we believe to be of universal validity and to enshrine the basic rights of the human spirit.

I think it would be well for all of us to read some of the recent books which deal with this issue, such as Christopher Dawson's "Religion in the Modern State"; Adolph Keller's "Church and State in Contemporary Europe"; William Adams Brown's "Church and State in Contemporary America"; and Carl Heim's "The Church of Christ and the Problems of the World Today." I have no time to discuss this fundamental issue here tonight, but it is a very different problem today from what it was fifty years ago. Our present situation is a throw back to darker days from which we had hoped in the liberal era of two generations ago that we had escaped forever.

There is another set of new problems which we are confronting in the promotional work of the missionary enterprise at home. In one sense these problems are not new, they represent simply the revival of conditions which the missionary enterprise had to meet seventy-five or a hundred years ago, conditions of ignorance, of prejudice, of racial and religious selfishness. And we are lacking today the tidal wave of interest and sympathy which we had with us a generation ago in the old Laymen's Missionary Movement. Those of you who did not feel the hopeful, joyous surge of that spontaneous movement among the laymen of our churches in the United States and Canada cannot appreciate what we have lost and suffer from the loss of today. Our new problem is what can take the place of these movements in the past, how the missionary enterprise can be so formulated and so presented now as to draw forth the resources needed for the new opportunities.

And of the many changing things which I might speak about I will select only this last, namely, the changing opportunities and resistances which are upon us and ahead of us. Nobody talks any longer of the immovable nations as men used to talk. I remember

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Robert Barr's book which bore the title, "The Unchanging East." That was the commonplace idea of Asia fifty years ago. One of the most authentic books of that time was Meredith Townsend's "Asia and Europe." Meredith Townsend had lived for years in India, where he succeeded George Smith, Sir George Adams Smith's father, as editor of *The Friend of India*. Then he returned to England to succeed Richard Hold Hutton as editor of *The London Spectator*, in the days when the *Spectator* was one of the three most influential journals in the English language. There was no man better informed regarding the relationships of the East and the West than Mr. Townsend, and yet the unchanging and yet constantly varying thesis of his book was the unchangeability of Asia. The Asiatic races, he held, were sterile; they had had their history. They were burnt out. No movements of living change could be generated among them. What must Mr. Townsend think as he looks down today upon the peoples of Asia, representing one-half of the population of the world, swung completely away from the old moorings which he thought were perpetual, and adrift before mighty tempests on the vast waters of time!

And these nations have not changed more than some of our Western nations have changed. Among these no change has been greater than the place of our own nation among the nations of the world. I remember well my first crossing of the boundary between Persia and Mesopotamia, then under the rule of Turkey, just forty years ago. We were held up in the villages of Khanikin and Kasr-i-Shirin, by a Turkish quarantine. It was an interesting place in which to be held up, near the old palaces of the Khosroes, and Mrs. Speer and I sat together on those great terraces where the marble pillars had held their marble roofs and recalled together Browning's "Love Among the Ruins." I remember when at last the quarantine was lifted and, for almost the only time on that trip, we showed our passports to the Turkish officials, they gathered in a little cluster around Mr. Hawkes of Hamedan who had brought us to the border, and we overheard in their discussion the words "Yangi Dunia." I supposed it was some barbarism for "Yankee Doodle." We learned from Mr. Hawkes that they were the Turkish words for "New World," and that the dispute was as to whether there was any such country as the United States of America and if so where it was and what it was.

In those days the sight of the American flag was a rarity, and I remember distinctly the feelings with which we saw it floating over the American Consulate in charge of an Englishman in the city of Busra. Only once or twice in the waters of Asia did we see it on any American ship. Only those of you who have been long away from home and have at last after many days seen your country's flag will realize the thrill that comes from that simple symbol—a "bit of colored

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rag," to be sure, but oh, how much more! As one goes across the world today no words can exaggerate the difference, whether it be for good or for ill, in the knowledge and influence of America.

And to this plasticity of the fixed nations and to this unlimited influence of our country one adds the amazing change represented in the rise of the Christian Church. There is enough to discourage us in the problems of self-support, true independence, literacy, and self-propagation, and the true spirit of autonomy in these churches. And I have seen the abandoned parasite churches which died when the subsidies failed. But these discouragements are offset tenfold by the miraculous growth and progress of these past years. How easy it would be for us to multiply here tonight the concrete evidences of the change. I know of hardly any more dramatic than the Lushai choir. Half a century ago the Lushai people lived in terror and suspicion of each other. "Chief rose against chief, village against village. Prisoners were taken and carried back in triumph by the conquerors who used them as serfs, cut off their heads and put them on poles outside the villages. The Lushais were head-hunters. When they died those who had the required number of heads were allowed to enter the Lushai paradise." Today there are 300 Christian churches among them, with 50,000 members, and the Lushai choir travels all over India singing Gaul's "Holy City," and Handel's "Messiah," as well as they can be sung by the great choirs of the West.

Last September a year ago we celebrated the jubilee of missions in Chosen. I was present shortly after the organization of the first church in Pyengyang and could appreciate the feelings of Dr. Moffat who founded that church as he watched the jubilee procession of Christians seven miles long and could reflect that there are more Christians in Chosen today than there were in the Roman Empire at the end of the first century. The last news bulletin of the United Lutheran Church called attention to the fact that according to the last census there are more Christians in India now than there were in the entire world in the year 300. There come back to my mind again the names of the leaders of these churches, of whom I was speaking a little while ago, men and women who are the peers of any in our Christian churches in the West and with whom we rejoice to step forth, brother clasping the hand of brother, fearless amid the welcome changes of the new days.

But now one rejoices to turn from these and the innumerable other changing things, representing both gain and loss, to the consideration of some of the things that do not change.

First there is God, the same from everlasting to everlasting. One of the meetings of the past which I recall most vividly was the meeting of the general War-time Commission of the Churches in Washington, during the World War. There were three speakers, Arch-

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bishop Soderblom, Bishop Gore and Dr. Fosdick. I remember those three notable addresses—who that heard them could ever forget them! And I remember that Dr. Fosdick had just come back from France and that he closed his address by quoting the familiar hymn which he said was the favorite of all English-speaking soldiers from whatever land, "Abide with me, fast falls the eventide." And, standing out for the soldier most distinctly of all were the lines, "Change and decay in all around I see; O Thou who changest not, abide with me." Thank God, God is the same!

Will you not turn back again and read sometime Bishop Brent's address on next to the last evening of the Edinburgh Missionary Conference in 1910 on the theme, "The Sufficiency of God." Time swings by in its ever-rolling stream, bringing its unceasing change; but this work that we are doing, however much its form and conditions may shift from year to year, is mortised in One who changes not.

"O God, the rock of ages,
Who evermore hast been,
What time the tempest rages,
Our dwelling place serene,

"Before Thy first creations,
O Lord, the same as now;
To endless generations
The everlasting Thou."

And this metaphor of the rock which the Old Testament used with regard to God is equally relevant, and came naturally to the thought of the writers of the New Testament, with regard to Jesus Christ. He is the same yesterday, today and forever. I do not say that He must be the same to us. If He is what the New Testament represents Him to be, and what with all our minds and hearts we believe Him to be—the fullness of the Godhead, in whom are hid all the riches of grace and knowledge—then He cannot be the same to us from day to day; but must every day be something more, as we grow in the knowledge of God in Him, and move "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here we want absolutely no misunderstanding of our position. Whatever the materials or the plans of our building, there is one unchanged and unchanging foundation on which we build. Everything else may shift and alter but not this. One thanks God for Grundterg's noble Lutheran hymn:

"Built on a Rock the Church doth stand
Even when steeples are falling.
Crumbled have spires in every land
Bells are still pealing and calling."

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Let the steeples fall if they will, and more surely still the minarets and the pagodas and the towers, but the great Rock Foundation stands

"Whereon our feet were set by sovereign grace,
Nor life, nor death, with all their agitation
Shall thence remove us if we see His face."

One of the greatest services our dear friend, William Douglass Mackenzie, who belonged by birthright and by conviction in this fellowship, ever rendered was the work he did for us in his latest book, "The Christ of the Christian Faith." In the finality, the absoluteness, the sufficiency, the uniqueness, of this supreme Personality the missionary enterprise believes, and here it unalterably stands.

And the facts of our Christian history and the records of those facts in the Gospels stand unchanged. We are not ignorant of, neither are we disturbed by, the historical and literary criticism of the early Christian documents. What the facts about Jesus Christ were they were and are. No criticism of history can alter the facts. It can alter the interpretation of the facts. It can correct any misrepresentation of the facts. But what happened happened; and we are absolutely sure that whatever changes may take place in the form of the New Testament criticism will leave us with the fact of Christ and the facts of Christ more sure and certain than ever. As Harnack said in closing his famous address on "Christianity and History," "Let the plain Bible reader continue to read his Gospels as he has always read them; for in the end the critic cannot read them otherwise. What the one regards as their true gist and meaning, the other must acknowledge to be such. . . . This evangelical faith need fear no test that can be applied to it. It can bear a strict and methodical scrutiny of the facts which form its historical foundation."

One of the most significant books of recent months has been "The Riddle of the New Testament" by two of the ablest Greek scholars in England, Sir Edwin Hoskyns and Noel Davey. There has been no more thoroughgoing acceptance of the analytical criticism of the synoptic Gospels than this. But its conclusion is that, dissect the Gospels as you please, you will have when you come to your most destructive end a Person from whom there is no escape, who believed Himself to be God and whose belief His disciples shared. It is interesting to note that in the hands of some the "form criticism" of the Gospels is taking this same reverse turn. It was held that the evangelists had overdrawn the picture of Jesus, that love and devotion had read into the story what was not there. But now there are those who hold that the evangelists underdrew the picture, that Jesus being what He was it was inevitable that His picture should be underdrawn; that do their best, men could do nothing more than touch as it were but the hem of His garment. "Jesus is greater than the tra-

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ditions about Him," says Deissmann, and I think that we are on the threshold of a day when the godlikeness of Jesus will displace, perhaps overmuch, the humanitarian interpretations of His person. Let the interpretations come and go—He is what He has always been, and we stand on His unchangeable reality, Son of God and Son of man.

Our fourth great unchanging inheritance is our common catholic faith. We are often reproached with our divisions and disagreements but as a matter of fact these are trivial in comparison with the broad basic unity of our common Christian mind. We are often told that we shall never be able to get together in our Christian opinions and that we should turn accordingly to coöperation and practical service, where, it is assumed, we can unite as we cannot unite in our underlying convictions. "When there is a great fire," we are told, "see how men of every opinion unite. Religious and political differences are forgotten in the common effort to deal with the great emergency." Nothing of the kind. The opinions that are not relevant to the emergency are temporarily held in abeyance, but there is no coöperation in work that does not rest upon intellectual agreement in that work. The fire extinguishers are united in their opinions about the fire and the method of its extinguishment. And as a matter of fact the area of our intellectual agreement in Christianity goes far beyond the measure of our practical coöperation. It was a significant thing that at the first "Faith and Order" Conference at Lausanne the only commission's report which could be adopted was the report on the common faith, a report which was embodied in the message of the Jerusalem Missionary Council. That Council too could never have been united in anything except its acceptance of the common catholic faith and participation in the common Christian experience. We have seen all this very richly in the recent National Preaching Mission, where men of many divergent denominations and dissimilar methods found themselves absolutely united in their proclamation of the essential Christian message. What we need is not so much more doctrinal agreement: it is the implementing of our existing agreement in the instruments of united action.

In the world at large today we face the same situation. Whether it likes it or not, the world is unified today in its economic life and in its real political self-interest. Our trouble is that we are seeking to deny facts and that we have not provided either in the League of Nations or otherwise instrumentalities through which the common life of humanity can express itself and fulfill its functions. Many changes are called for in the world and in the Christian Church today but underlying all of these the hopeful thing is that we have already existent a great body of common faith and life extending far beyond our achieved, united and coöperative action.

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And after all, the great fundamental aim and central method of the missionary enterprise remain unchanged. What is that aim? Well, it is all in our Lord's prayer: "Thy kingdom come, thy will be done in earth as it is in heaven." I know well that this formula oversimplifies the task. What is the kingdom of God? The phrase is used with half a dozen significances in the New Testament. What is the will of God? Much of our philosophy and theology reads the evil of the world into the Divine Will. I do not believe that any sanction can be found, or any rationalization either, of sin and unrighteousness in the will of the righteous and holy God, the Father of Jesus Christ. Murder, adultery, rapine and lust and crime are not the will of God. But the difficulties do not touch the central simplicity. Our business is to live and work in and to bring the life and work of the world into conformity with and obedience to the pure and righteous and loving will of God revealed in the mind of Christ. And the central motive must be what it has ever been, what it was to St. Paul, "The love of Christ constraineth me." Does that love adequately constrain us? There was no one in St. Paul's day whose devotion to any master or any cause shamed the devotion of St. Paul to Christ. Are we sure that we should feel no shame as we set our devotion to Christ today over against the devotion of men and women around about us to the causes which command their minds and wills and their utmost sacrifice?

I have read recently two specially great and inspiring books. One has been "The Autobiography of Jawaharlal Nehru," and the other Seaver's life of "Wilson of the Antarctic." Jawaharlal Nehru, as you know, is now president of the India National Congress. He has been for years one of the outstanding younger leaders of the nationalist movement in India. He has been and is the devoted friend of Gandhi, though they differ almost by the width of the world in their ideologies and philosophies. He wrote his book in prison. The shadow of his wife's illness lies over the last pages of it. Jawaharlal frankly repudiates all religion, as a socialist drawing near to communism. It is open to question whether his methods may not frustrate the very ends which he seeks. But there can be no question as to the glorious devotion of the man, his steadfastness, his patient endurance, his self-sacrifice, his disregard of everything else in his loyalty to his cause. One asks himself as he lays down the book whether his Christian loyalty can match this Indian's consecration, and how soon in the church on the mission field and the church at home leadership can be raised up that will surpass in the Christian cause young Nehru's leadership in the cause of Indian nationalism.

The other book is more wonderful still. When Mrs. Speer and I laid it down we asked ourselves if we were worthy to read the story of such a life. Wilson was a biologist, an artist, a naturalist, a phy-

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sician. He was the doctor and the spiritual mainspring of Scott's expedition to the South Pole, where he died with Scott and two other companions as they were returning from the Pole in their effort to reach their base of supplies. I have never read a life of purer inspiration. When the bodies were found by the expedition that came later to seek them two letters were taken from Wilson's breast addressed to his wife. Let me read them now if I can.

"TO MY BELOVED WIFE: Life has been a struggle for some weeks now on this return journey from the Pole—so much so that I have not been able to keep my diary going. Today may be the last effort. Birdie and I are going to try and reach the Depot eleven miles north of us and return to this tent where Captain Scott is lying with a frozen foot. . . . I shall simply fall and go to sleep in the snow, and I have your little book with me in my breast pocket. . . .

"Don't be unhappy—all is for the best. We are playing a good part in a great scheme arranged by God himself, and all is well. . . . I am only sorry I couldn't have seen your loving letters, and mother's and dad's and the Smiths', and all the happy news I had hoped to see—but all these things are easily seen later, I expect. . . . God be with you—my love is as living for you as ever.

"I would like to have written to Mother and Dad and all at home, but it has been impossible. We will all meet after death, and death has no terrors. . . . We have done what we thought was best. My own dear wife, good-bye for the present. . . . I do not cease to pray for you—to the very last. . . ."

"TO MY MOST BELOVED WIFE: God be with you in your trouble, dear, when I have gone. I have written another short letter to you. . . . I leave this life in absolute faith and happy belief that if God wishes you to wait long without me it will be to some good purpose. All is for the best to those that love God, and oh, my Ory, we have both loved Him with all our lives. All is well. . . . We have struggled to the end and we have nothing to regret. Our whole journey record is clean, and Scott's diary gives the account. . . . The Barrier has beaten us—though we got to the Pole.

"My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is for ever and a part of our love for God. . . . I do not cease to pray for you and to desire that you may be filled with the knowledge of His will. (Later.) God knows I am sorry to be the cause of sorrow to any one in the world, but every one must die and at every death there must be some sorrow. . . . All the things I had hoped to do with you after this Expedition are as nothing now, but there are greater things for us to do in the world to come. . . . My only regret is leaving you to struggle through your life alone, but I may be coming to you by a quicker way. I feel so happy now in having got time to write to you. One of my notes will surely reach you. Dad's little compass and Mother's little comb and looking-glass are in my pocket. Your little Testament and prayer book will be in my hand or in my breast pocket when the end comes. All is well. . . ."

So they left him there, covering the little group with a clean snow monument and setting up the simple inscription over them, "To strive, to seek, to find, and not to yield." For the joy that was set before Him our Lord endured His cross; for the love of such a Master St. Paul walked the roads of the Roman Empire, crossed its seas, and died outside the walls of Rome. Is the unchanged motive

so called

AMONG the glorious aphorisms with which the Ignatian Epistles abound, there are many as relevant to our day as they were to the days of Ignatius: *When those Ep. were written*

"Find time to pray without ceasing."

"Every wound is not healed with the same remedy."

"The times demand thee, as pilots the haven."

"The crown is immortality."

"Stand like a beaten anvil."

"It is part of a good athlete to be bruised and to prevail."

"Consider the times: look to Him who is above time."

"Slight not the workers."

"Let your stewardship define your work."

"A Christian is not his own master, but waits upon God."

"Consider the times" is essential counsel to the foreign missionary enterprise as it enters this new ^{time} year. Such consideration involves two things. The first is our duty to see things as they are in truth, with objective and dispassionate accuracy. No one is free from preconceptions and mental bias in his approach to any subject and neither friends nor enemies, believers in, nor critics of foreign missions come to the consideration of the present issues with empty minds. Those who have most at stake, however, are the men and women who are putting their lives into the work. We can least afford to be self-deceived. Of all people we are the ones who are most concerned to know the truth and to see things in and about the missionary enterprise in themselves, as they really are.

But it is not enough in considering the times to look at things as they are in themselves. We can see the present situation veraciously only as we see it in its relations and perspective. No time is isolated from its antecedents and its consequents. In one sense, to be sure, every time is separate and unique and supreme to those who live in it and in it alone. It is their one opportunity to fulfil their task. It is indeed the past which they are completing and the future which they are preparing, but they were not here in the past, and will not be here in the future, as they are here now. Today is for them the accepted time. In this view, the old Student Volunteer Movement watchword, "The evangelization of the World in this Generation," is both reasonable and necessary. There is no other way that the world can ever be evangelized. The world for us is the world of our generation. The only agency that can evangelize it is the Church of that generation.

"I stand at the end of the past; where the future begins
I stand;

Emperors lie in the dust; men may live to command;

Over my head the stars, distant and pale and cold;
Under my feet, the world, wrinkled and scarred and old;
Back of me all that was, all the limitless past,
The future awaiting beyond, silent, untenanted, vast;
I at the center of all that has been or that is to be—
The task still unfinished and now God and man are depending on me!"

But though each time stands alone and needs to be considered by itself and in itself, it needs to remember that what it is to itself, other times have been to themselves and that each time must consider its own significance, not to itself alone, but to and in the long movement of all the generations. How can we know until the end which were the most crucial and critical of all the times?

We are both right and wrong in claiming the uniqueness and crisis-significance of our own time; right because it is our time and our one opportunity, wrong because our strength and wisdom for our own time require a calm and discerning appraisal of other times. It is easy to fall into a panic and regard our own day of disorder and confusion as the supreme and critical day. It is good to think this to the extent that we are made earnest and resolute by the thought, but bad to the extent that we grow feverish and fearful and forfeit our sense of proportion and perspective and lose our calmness of judgment and our confidence as to the future.

We listen to "the challenge of the present crisis." We are told that "We are living, we are dwelling in a grand and awful time," that "Once to every man and nation comes the moment to decide." But we forget that all these declarations are quotations from another age. They are no more real and true to us than they were to the men of three generations ago. Is our time really any more significant to us and to history than the fall of the Roman Empire was to the fifth century and to all the centuries? Will some future Chesterton say as much of our age as G. K. said of that one?

For the end of the world was long ago
When the ends of the world waxed free,
When Rome was lost in a waste of slaves
And the sun was drowned in the sea.

When Caesar's sun fell out of the sky,
And whoso hearkened right
Could only hear the plunging
Of the nations in the night.

And are we sure that even the upheaving ideas
& discoveries of today are of any more significance to us and to history than the great germinal,

creative concepts and enlargements of the fifteenth century, when the Reformation shattered the bars of human liberty and new worlds, visible and invisible, opened to mankind? Or if we think that this age is charged with unprecedented external threats to the Christian faith, are we not forgetting the glacial movement of deism in the eighteenth century and the suicidal forces which again and again, in the past and perhaps also today, are more dangerous to Christianity than any force from without? Of the religion of the clergy in England in the eighteenth century Bishop Ryle wrote:

The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. They neither did good themselves nor liked any one else to do it for them. They hunted, they farmed; they swore, they drank, they gambled. When they assembled

what man
call

it was generally to toast "Church and King," and to build one another up in earthly-mindedness, prejudice, ignorance, and formality. When they retired to their own homes, it was to do as little and preach as seldom as possible. And when they did preach, their sermons were so unspeakably bad, that it is comforting to reflect that they were generally preached to empty benches.

And J. R. Green wrote of that time:

In the higher circles "everyone laughs," said Montesquieu on his visit to England, "if one talks of religion." Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. . . . Purity and fidelity to the marriage vows were sneered out of fashion. . . . At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive, for the vast increase of population which followed on the growth of towns, and the development of manufactures had been met by no effort for their religious and educational improvement. Not a parish had been created. Hardly a single new church had been built. Schools there were none, save the grammar schools of Edward and Elizabeth. The rural peasantry, who were fast being reduced to pauperism by the abuse of the poor-laws, were left without moral or religious training of any sort. "We saw but one Bible in the parish of Cheddar," said Hannah More at a far later time, "and that was used to prop a flower pot." Within the towns they were worse. There was no effective police; and in great outbreaks the mob of London or Birmingham burnt houses, flung open prisons, and sacked and pillaged at their will. . . . The introduction of gin gave a new impetus to drunkenness. In the streets of London gin-shops invited every passer-by to get drunk for a penny, or dead drunk for twopenee.

For a more modern account of that sad time one should read Breda's book "Before Carey and After" which has been published in an abbreviated American edition under the title "His Freedom - Where?"

In no field more than in the enterprise of foreign missions do we need to see things in true proportion and relationship. Here, as elsewhere, men are filled with panicky fear or with the thought, whether reluctant or welcome, that the foreign mission movement, as we have known it, is drawing to an end. Assuredly in foreign missions we need to "consider the times." ~~And it is proposed~~

One of the fallacious ideas that a just comparison with the past will disclose is of our people

The idea that the foreign missions movement has in the past enjoyed the full support of the Christian Church but that today this interest and support accorded by the Church in general has begun to wane, is a fallacious idea. Foreign missions have never been the concern of any large part of the Church. At the beginning, in spite of

very

the fresh enthusiasm of the first Christians and the memory of the last commands of Christ, the foreign missions proposal met with determined opposition. It enlisted but a small minority support and there might have been no real foreign missions movement at all if it had not been for St. Paul pulling the Church out of Jerusalem and the destruction of the city expelling it.

Medieval missions, from the early centuries until the Reformation, were not the enterprise of the entire Church pressing out in a great and united effort to evangelize the world. They were the work of heroic individuals, some supported by ecclesiastical or political influence, and some single-handed — men like Patrick, Columba, Augustine, Boniface, Alexis, Ansgar, Cyril, Methodius and Raymund Lull. The Church as a whole had no missionary program and provided no support for the devoted souls that went out to the non-Christian peoples.

The Reformation was an upheaval within the Church and not an out-going missionary propulsion. Neither under Luther nor under Calvin and Knox was any attempt made to launch foreign missions either in Asia or in Africa. The Huguenot colony in Brazil in 1554-1558 was not a foreign mission nor were the colonial settlements in North America, and when the latter turned to foreign mission work, as in John Eliot in 1646, and David Brainerd in 1743, and David Zeisberger in 1739, it was only to reveal the more clearly that foreign missions were the concern only of devoted individuals or small minority groups and not of the Church as a whole. And of the Roman Catholic Counter-Reformation the foreign missions were the work of the Jesuit minority.

When our modern foreign missions movement began it was, as foreign missions have always been before William Carey and since, the interest of the "Remnant," not of the body. The German Pietists who founded the Danish-Halle Mission in 1705, and the Moravians whose foreign mission work began in 1732, were small minority groups, illustrative, as foreign missions have always been, of St. Paul's principle in 1 Corinthians 1: 26-28:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

William Carey and his supporters very distinctly fall under Paul's characterization. Their movement was no enthusiastic general movement of the Christian Church. The respectable and authoritative elements looked askance at this small company of "twelve obscure Northamptonshire ministers attempting the propagation of the gospel among the heathen." The London Missionary Society began with three ministers — Bogue, Stephen and Hey. The Church Missionary So-

cety sprang from a small evangelical group of sixteen in the Church of England and could get none but German Lutheran missionaries for the first sixteen years of its history. Not one bishop gave the group "the slightest recognition beyond what he was officially obliged to give." In Scotland the very basic conceptions of foreign missions were at first rejected by the Moderatist majority. George Hamilton's well-known, and still familiar argument in the General Assembly of 1796, was:

To spread abroad the knowledge of the Gospel among barbarous and heathen nations, seems to me highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the "Principia" of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both equally romantic and visionary.

In America also foreign missions did not spring from or rest upon an awakened and devoted Church which ardently supported the cause. Samuel J. Mills and his four companions at Williams College drew up the constitution of their Society of Brethren pledged to go as missionaries, in cipher, "public opinion then being opposed to us." A small voluntary group undertook to send them and became the American Board. As similar movements later developed in the various denominations it was always under the earnest advocacy of individuals or small groups who invariably met with lethargy or opposition. Never in the history of foreign missions has there been a time when the work rested on the conscience, commanded the conviction, and enlisted the support of the whole body of any one of our denominations. It has been the burden of the "Remnant" in every case, often having a general official approval, but often meeting direct or indirect opposition, and always for real support by gifts and prayer and life, dependent upon a minority, often a small minority. Let any one read the biographies of men like Jeremiah Evarts, Elisha P. Swift, William Taylor and Matthew Tyson Yates, and he will cease from contrasting the situation today with an inspired "golden age" when there was no lukewarmness

or hostility and when everybody believed in foreign missions and gave liberally for their support.

Again and again in the last hundred years foreign missions have had to meet almost identical issues with those which we confront today. Since 1819 the secretaries of the Foreign Mission Societies with headquarters in London have held meetings regularly for counsel and fellowship. At the centennial of these meetings in 1919 it appeared that there had been some 680 meetings held and in a review of their history Dr. J. H. Ritson, then one of the secretaries of the British and Foreign Bible Society, called attention to the problems discussed in the early years and their resemblance to the problems of today. He is speaking of "Difficulties and Criticisms":

Missionary Societies have never been free from perplexities of finance, and these have not been their only difficulties. The year 1823 was marked by terrible mortality at Sierra Leone, the C. M. S. and W. M. M. S. suffering heavily. The two best German missionaries of the C. M. S.—Johnson and Doring—were lost at sea. Twelve men and women went out, of whom six died within the year, and four more in the following six months. The C. M. S. report in May 1824 began, "The Committee have to display a chequered scene." No wonder the secretaries of 1823 enquired, "What indications have been observed of the particular working of the great enemy against the cause of missions, and how can such influence be best guarded against and counteracted?"

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was leveled against the Societies. In 1825 the Association was enquiring, "In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?" and then in 1826 they tried to profit from the opposition—"What practical lessons may be learned from the recent animadversions on benevolent institutions?" Again a little later they discussed, "What are the causes of that distrust which has been excited re-

specting the management of religious societies, and what is the best mode of removing it?" There is a tone of resignation in the title of a paper read in 1849, "The trials of missions—the reason of these afflictive dispensations and the beneficial results of them." But they were not allowed to work in peace, for within three years it was said, "A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?" The minutes of this meeting record the conviction that "missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them."

The storm broke out again in 1858 after the Indian Mutiny—the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine "Some of the principal objections made against the management of Religious Societies such as—the cost of deputation work, publications and periodicals, etc." Criticism from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have always been critical and argumentative and candid friends in the inner circles. In 1825 Edward Irving's famous L. M. S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern—"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, of those controversies which have recently been moved in the Christian Church?"

The Indian Mutiny brought with it an avalanche of criticism of foreign missions. It was declared that it was the fear and dislike of the Christian propaganda of the missionaries that had brought on the Mutiny. Lord Ellenborough, "the vain and bombastic Governor-General who had preceded Lord Hardinge, and who was now the leading advocate in Parliament of an anti-Christian policy in India, on hearing of the Mutiny at once jumped to a conclusion as to the cause of it, and pro-

pounded it in the House of Lords. Lord Canning (the Governor-General) had subscribed to missions!" And Ellenborough's hostile voice was only one of many.

At the middle of the century and later the low tension of spiritual life, the weakened Christian conviction, the indifference of students—and many other causes no doubt—brought missions to a low ebb in Great Britain. For a decade the C. M. S. could get an average of only two university men a year for foreign missionary service.

Paralleling the Sepoy Mutiny in India, came the Tai-ping Rebellion in China. This Rebellion and its havoc, ignoring its implacable warfare on opium and idolatry, were charged to missions. It was held that Hung-su-tsuen, its founder and leader, had derived his ideas from Christianity and that the wildness of the movement was an illustration of what might happen anywhere if Christian missions were free to let loose their revolutionary influences among unrestrained and ignorant races. "It is no chimera," wrote Alexander Michie, "that the Chinese dread in Christianity, but a proved national peril, their vague intuitions of which ripened suddenly into a terrible experience. . . . Much of the same evangelizing proceedings, so far at least as the Chinese Government can be expected to distinguish, which incited the Tai-ping rebels, are being carried on without intermission over a vastly wider field; and the missionaries today know perhaps as little of the ferments which they may have set up in thousands of minds, as they did of the incubation of Tai-pingdom."

The unfavorable effect of the criticism of missions, based on the Indian Mutiny and the Taping Rebellion, was aggravated in the United States by the difficulties due to the Civil War.

The war absorbed attention and resources. It divided some of the largest denominations, diminishing their contributing constituencies and paralyzing, by the blockade of the South, any foreign missionary effort of the separated churches of the Southern States. Foreign exchange was disadvantageous. The American dollar was worth only forty cents in China and one rupee in India. With mutinies and rebellions, the Civil War in America, the Crimean War in Russia, an old order and world-view dissolving and a new order with a new idea of man's place in nature coming in, that generation spoke of itself in the same terms in which our generation speaks. ~~The~~ Board said in its report:

Here is need of prayer; here is room for Christian liberality. Both are called for by the Word, the Providence, and the Spirit of God. The Committee cannot doubt that in both, the members of our Christian body, generally, might make large advances on their past efforts. To refer particularly to the pecuniary means required for increased labors, the Committee does not doubt that the churches which now support these missions could really double their gifts, in a great number of instances; and the churches which have made no offering in aid of this cause, might surely do something for its support. Let this report with its many and varied statements of what God is doing by its servants, be regarded as an earnest call to the consideration of Christian duty. This will also lead to greater hopefulness in the missionary work of our beloved church.

The Committee are closing this Report in the midst of times that are filling the minds of men with apprehension. Kingdoms are shaking. Our own country was never in

such awful calamity. But the Church need not fear, her members being found in their lot, at the post of duty. The kingdom that shall never be moved is rising. He that has all power in heaven and in earth is now on its throne. His Almighty Spirit is now in the world, as the great agent of converting the souls of men.

And those who believed that they could interpret prophecy and read the signs of the times, predicted our Lord's immediate coming, as some do today, while others talked of chaos and social revolution in the language so familiar to us ~~and, what is more,~~ effected revolutions as truly as Lenin and Mussolini and Hitler have done since.

Again and again, through the century since Carey died in 1834, waves of criticism have broken forth on foreign missions, which anticipated essentially all the criticisms, which we meet today. Some of these criticisms sprang from ignorance but many came from full and intelligent knowledge, such as Alexander Michie's books on "China and Christianity" and "Missionaries in China," and R. N. Cust's "The Gospel Message," "Notes on Missionary Subjects," "Essays on Religious Conceptions," and "Missionary Methods." Michie was editor of the *Tientsin Times* and knew what he was talking about. Cust had been one of the Punjab school of British civil servants in India and had retired in England, where he became a member of the C. M. S. Committee and a constructive but relentlessly unsparing critic of missionary policies at home and abroad. These men were only representative of hundreds. The missionary enterprise is today under far less criticism—less in volume and less in harmfulness—than it has met again and again in the past. ~~What~~

Only one other period may be spoken of—the Boxer Uprising in China and its aftermath in the Church at home. As in the case of the Indian Mutiny the guilt of government and trade was shifted to foreign missionaries, and missions were blamed for the consequence of political and economic invasion and of the imperialism of opium and oil. Mr. Sidney Brooks was a good representative of the attitude of missionary antagonism at the time. In his opinion missionaries were not well educated, were untactful, careless of local prejudice, speaking a "bastard Chinese," guilty of "blundering provocation," ignorant of the philosophy they were "intent on overthrowing, the language which must be their chief weapon"; they were bigoted and sectarian, "enthusiastic girls who scamper up and down the country. Of the needless causes of irritation the missionary is easily the most prominent." Brooks began his article by discrediting the plea which the missionaries might make, that the political pressure of the West and the seizure of territory and "the endless demands for concessions are the real occasions of this semi-national uprising."

A new type of anti-missionary propaganda appeared in attacks by Westerners hiding behind Chinese *nom-de-plumes*—such as Lowes Dickinson's "Letters of a Chinese Official," and Simpson's "A Chinese Appeal concerning Christian Missions" which was a barefaced and deliberate

others as in Japan 1st de mission y ameh slavery and conditions

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and

fraud, appearing under the name of Lin Shao Yang. The newspapers were full of such antagonism, some blasé and some bitter. Sometimes the papers would admit replies and sometimes they would not. Even an American Secretary of State, Mr. John Sherman, shared in the derision. It was well that the Ecumenical Conference in New York in 1900 came when it did, with its unimpeachable

witnesses from all over the world and with the approving presence of President McKinley and Ex-President Benjamin Harrison, Governor Theodore Roosevelt of New York, Governor Beaver of Pennsylvania, Lieut.-Governor Bates of Massachusetts, Governor Northen of Georgia, and some of the most trusted leaders of the Christian Church throughout the world.

The significance and influence of this Conference of 1900 have not been adequately recognized in the emphasis on the later conference of Edinburgh, Jerusalem and Addis. These later conferences really developed from the Liverpool Conference of 1860 and rested on the Wesleyan Conference of 1878, the London Conference of 1888 and the New York Ecumenical Conf. of 1900 & which the ^{6 men} Canadian churches were represented by ^{27 men} 78

W. G. Anderson, A. A. Ayer, S. B. Bates,
J. Baile, J. F. Brown, Mrs. J. Burden,
S. R. Burge, A. A. Cameron, St. Cassels,
J. A. Cox, Mrs. W. Craig, A. C. Crews,
Mrs. E. Davies, Mrs. W. Dickson, St. C.
Dixon, S. R. Drummond, Mrs. Froese
Duncan, J. M. Duncan, Mrs. K. M.
Duncan, T. St. On Venet, Mrs. & Mrs. G.
Falconer, Ag. Ferguson, R. S. Frager,
G. Frizzell, St. G. Frost & Conf. G. Gardner,
F. O. Gates, G. D. Gault, W. Hartley,
Mrs. F. Hatch, Ch. Hayward, J. Henderson,
R. Stephen, S. T. Street, I. G. Jordan,
R. Kilgour, Mrs. Falkenberg, Ch. Latta
Ch. Lawrie, J. P. Leyburner, Mrs. D.
McLaughlin, S. W. Sargent, Mrs. & Mrs.
McQueston, R. P. Mackay & Ch. Doobay,

But how like our own condition that generation's was may be seen from the careful analysis of the missionary situation then by Dr. J. P. Jones, one of the wisest and ablest missionaries in India, who wrote from America in 1903 to *The Harvest Field* in India. He had traveled on furlough 20,000 miles in twenty-one states and had addressed 200 gatherings. The facts which "frequently obtruded themselves upon him and which he could not ignore," were:

made

- (1) The appalling fact that so few of the members of the churches have any knowledge whatever of, or slightest interest in, foreign missions.
- (2) That the old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary movement of a hundred years ago no longer obtains and is being supplanted by another, or at least is yielding to its preeminence in its influence upon the Christian mind.
- (3) Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their bold ignorance of what might have been seen and studied intelligently by cool assumption or bold assurance that the missions either do not exist or are practically doing nothing. The blasting influence of these traveled people upon the missionary cause at home is much greater than many of us think.
- (4) Many who were indifferent to the missionary cause a decade ago are now its pronounced enemies. They are found in churches.
- (5) Anti-missionary spirit has been caused by the seeming ingratitude of alien peoples responsible for mas-

sacres of missionaries sent to do them good; and moreover the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

(6) A great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands. . . . The apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches.

On the other hand Dr. Jones was encouraged (1) by the better attitude of the ministry which he attributed to the better attitude of the theological seminaries, (2) by the increase of mission study and (3) he found a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy, "but unfortunately not many of these men and women of faith are possessed of large pecuniary means."

If this diagnosis were not dated ~~thirty-four~~ 40 years ago it might be regarded as contemporaneous. There has no conflict or temptation or crisis befallen the foreign missions movement today essentially or fundamentally different from what it has had to meet, generation by generation, since foreign missions began with St. Paul when he concluded that it was the duty of Christianity to turn to the Gentiles. Even depressions and curtailments, and presidential elections are not new:

40

I have read with much interest the pamphlet you sent, which gives such encouraging reports from the field and reveals such alluring opportunities to press forward in the extension of the work. It must be hard, indeed, not to respond to these splendid opportunities, and instead of

and was

ROCKLEDGE
LAKEVILLE, CONNECTICUT

D. Macdonald, J. Macdonald, J. Macdonald
Mrs. Mrs. J. Macdonald, Mrs. Mrs. C. Macdonald
C. Macdonald, G. Macdonald, P. Macdonald
Dr. G. Macdonald, R. Macdonald, Mrs. J. Macdonald
Mrs. Mrs. J. Macdonald, G. E. O'Shea, J. R.
O'Shea, Mrs. E. E. Palmer, Mrs. Mrs. S. M.
Ramsey, Mrs. G. Macdonald, E. Scott, J. W. Scott
Mrs. Scoville, Mrs. J. C. Stearns, Mrs. Mrs.
E. D. Stearns, L. E. Stearns, E. Smith, Mrs. Mrs.
S. E. Smith, J. Soumeville, Mrs. E. B. Strachan,
G. Sutland, S. W. Thompson, R. Wallace,
R. G. Warden, Mrs. Mrs. Warden, Mrs. Warden,
Mrs. Warden, Mrs. E. Woods, Mrs. J. Wright

advancing, to have to order retrenchments, but that policy seems to be the order of the day in all business enterprises in these days, and I see no other course open to you. We have found it hard here to get people to give what they gave last year towards maintaining the fixed charges, to say nothing of new work. I think therefore it would be wise for you to defer any extension of the work until after election, when we confidently expect to see financial conditions greatly improve.

This letter is dated July 28, 1908!

But it might be asked, are there not conditions now which threaten the University enterprise as it has never been imperilled before? Can we have taken all possible comfort and assurance from a comparison with the past, does it not remain true that we face now an appalling complex of difficulties and discommodities which make it utterly impossible for us to view the future with foreign reassurances and indeed of humankind, with any easy confidence and hope? We shall face the questions tomorrow, but meanwhile there is something more to be said in order that we may see the present situation in right proportion and perhaps have the heart to

THE TEN FREEDOMS

from an address by

Dr. R. E. Speer

at

Jumonville, June 17, 1943

The problem of the relation of missions to government, which was one of the central problems two and three generations ago, is back again with a vengeance. The meaning and limits of religious liberty must be restudied and the attitude of missions to government limitations and control. How many of the following rights may be justly demanded as included in the claim of religious liberty?

- (1) Freedom of private opinion;
- (2) Freedom of private worship;
- (3) Freedom of assembly and public worship;
- (4) Freedom from requirement to participate in objectionable worship;
- (5) Freedom for propagation (the new Russian constitution of 1936 allows only anti-religious propaganda);
- (6) Freedom in education, to be exempt from state schools and to conduct our own schools;
- (7) To hold property for use;
- (8) To hold property for endowment;
- (9) To sell property freely at what price can be obtained;
- (10) Freedom from all discrimination upon religious grounds.

How far shall we go against a government? This is a different issue today from the earlier days, because now we cannot cross a national boundary line without government consent. We can't die any more for rights for which our fathers could die. What shall our course be? Well, one thing is clear--we must exhaust every effort to obey what we believe to be God's will and leave the consequence to Him, and we must use to the full and without delay all our still allowed liberty of Christian witness.

Christ only a Savior

H. Johnson

particular time and place. But the concrete conditions under which human needs are satisfied undergo change, and institutions must conform to these new conditions or perish. Consequently, Dr. Lichtenberger has confidence in the perpetuity of the family as a type of human relationship, but holds that individual marriages are breaking down because the institutional pattern is out of adjustment to present requirements.

A constructive program to deal with the problems of marital instability will first of all view the family as an evolving social institution based upon enduring, but changing, human needs. Its bonds are both external and internal, but when the internal bonds have ceased to exist, there can be no social object gained by maintaining the legal status. Enduring marriages are such because of their internal character. They are unions in which "personalities are merged but not submerged." But personalities capable of such continuous and reciprocally creative adjustments are only possible as a result of "a prolonged program of education, beginning in early childhood, in which self-fulfilment is sought by means of co-adaptation rather than through unrestrained individualism. . . . Compatibility, never a gift but always an achievement, must be sensed as an objective which only can be realized by effort and by the employment of indirect means."

This excellent volume might have been greatly strengthened, both as to the demonstration of its central thesis and in its usefulness to the American student, had more attention been paid to post-war trends in Europe, and to the problem of the child in the estranged home both before and after divorce. The importance of the latter problem warrants more consideration than the scant six pages which the author devotes to it.

HOWARD E. JENSEN.

A Grand Strategy for the Missionary Enterprise

THE PRESENT-DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY. By John R. Mott. Cokesbury Press, \$2.50.

ONE undertakes the review of such a book as this with trepidation. There seems something presumptuous about the mere idea that any deliverance by John R. Mott on the state of the Christian missionary enterprise should be subjected to examination. Rather, should not the churches simply be told that Dr. Mott has prepared another book in this field, and bidden to rejoice accordingly? For a book by John R. Mott on missions is an event in Protestant church life; make no mistake about that. And this particular book contains material of sufficient importance to make it rank in significance with "The Decisive Hour in Christian Missions," which established Dr. Mott's world leadership when it appeared after the Edinburgh conference of 1910.

One difficulty in reviewing any book by Dr. Mott is the realization that Dr. Mott's career means more than any words he can write or utter. It is impossible to consider the words apart from the man—and the man is one of the gigantic figures of our time. And when the changes in the world situation and in the habits of men's thinking that have taken place during the forty years of Dr. Mott's leadership are taken into account, the stature of the man grows. It took a leader of the first quality to fire the imagination of the churches with the missionary enthusiasm of the "evangelism of the world in this generation" period. But it has taken a leader of extraordinary quality to be able to move on from that period, through the confusion of the war years, into the present day of disillusion and never lose his place at the head of the procession.

For one fact that emerges indisputably from this book is far as the main army of the Christian missionary en-

terprise is concerned, John R. Mott is still in the lead. There may be, to be sure, a few hardy scouts who operate still further in advance. But there is reason to question whether they really belong to the regularly enrolled forces; theirs is much more like the role of the independent guerrilla. Dr. Mott rides at the head of an army, but the important thing to note is that, after these many years, he still rides at the head! The missionary conference held at Jerusalem in 1928 served to clear away any doubts that may have arisen on that point; this book will complete the demonstration to those who may not have grasped the significance of the part played by Dr. Mott in that gathering on the Mount of Olives.

The book, originally the Cole lectures delivered at Vanderbilt, is really Dr. Mott's interpretation of the missionary enterprise in the light of the Jerusalem findings. It opens with a study of world trends which, after suggesting the remarkable opportunities which Dr. Mott has had to study developments on all the continents, lists as the underlying forces producing the present world unrest nationalism, internationalism, economic changes, feminism, changes in education, and changes within the realm of religion. With this as a background, Dr. Mott goes on to treat the various "summons" that he believes arise out of the world situation to confront the churches. He devotes chapters to the summons of rural life, of industry, of race, to share, to serve, to cooperate, of the living message, to the home base, and a closing chapter to what is really a summons for the provision of a more adequate missionary leadership. Every one of these chapters is crammed with a wealth of factual material. It is a magnificent demonstration by a great Christian field marshal of his knowledge of the terrain on which the campaign is to be fought, and an outline for a strategy in the grand manner.

Yet, precisely because this is so obviously the best that Christian missionary leadership has to offer, the campaign here envisaged deserves careful appraisal. Is it an adequate strategy? Let it be said at once that Dr. Mott's conception of the task immediately confronting the missionary forces has this much in its favor—it rests on a genuine realization of the reality and extent of the present world upheaval. Dr. Mott knows that the present hesitation of the missionary enterprise is due to more than a mere passing change in mood both in the west and in the east; that it is caused by changes in the whole social order that penetrate to the foundations of practically every contemporary community. It is this which gives his outline for a strategy of action its enormous value. But, curiously enough, along with this perception of the omnipresent and developing world social revolution, Dr. Mott still gauges its implications from contacts almost entirely confined to the avowed Christian communities. And it is this which is the principal source of his strategy's weakness.

The reader will understand the point that I am trying to make if he will page through this book and notice the footnote references to the sources on which Dr. Mott has relied. There are many of these; I recall scarcely one that is not to some book published under missionary auspices, or to some missionary magazine, or to some other source well within the boundaries of the professional missionary enterprise. I remember coming on one quotation from R. H. Tawney, but it proved to be from Tawney speaking at the Jerusalem missionary conference. Now this is not to throw any slight on the value of this missionary material; one of the by-products of Dr. Mott's years of leadership has been the sharp rise in the worth of the publications produced by the missionary societies. But I do think it fair to suggest that, for an adequate understanding of what the Christian enterprise confronts today on every continent, there are sources not only important but essential that lie entirely beyond the aegis of the church, and the entire lack

of evidence of any influence from these sources on this suggested strategy for Christian action I cannot but regard as significant.

Take, as an example of the resulting inadequacy I have in mind, Dr. Mott's chapter on "The Summons to Share." This, as he says, came close to being the central idea that came out of the Jerusalem conference, and it is accordingly close to being the central chapter in this book. It is a pregnant idea, and a pregnant chapter. But, as handled by Dr. Mott, it turns out to be wholly a discussion of sharing in terms of "older" and "younger" churches. What can the older churches give the younger? What can the younger give the older? But the truth is that this new catchword, "sharing," has been forced on the missionary movement by a world social situation that involves a great deal more than the interrelation of churches. And the basic problem involved is as to the mutuality of existence in an explosive world which is possible between exploiters and exploited. Talk about sharing means little when it comes from a country that boasts the highest standard of living ever known, and the intention of maintaining that standard by tariffs, exclusion laws, and any other means, no matter what happens to the rest of mankind.

There is a real danger that this talk of "sharing," when confined to ecclesiastical circles, will turn out to be as empty a slogan for this generation as did "the evangelization of the world" for the last. The Christian churches of the west are not going to begin to penetrate the realities of the demand for sharing until they undertake the rectifying of the political injustices that are a heritage from the imperialistic adventures of the past, or the racial inequities that today poison and deform all human relations. To propose sharing as the Christian strategy while the world contains, to name but one example, such a racial situation as now exists in South Africa is just to throw empty words into the wind.

The attempt is made, of course, to get around this almost insurmountable difficulty by falling back, in missionary work, on the preaching of an "ideal" conception of Christianity. "Our message is Jesus Christ," it was stated at Jerusalem—not the practice of the missionary-sending nations. But that simply will not work. A tree is known by its fruits. The world mission of Christianity is bound to be judged by the results attained to date. The one fact which fills the mind of the non-Christian world at the first moment when any Christian missionary approach is broached is that the world situation as it now is—racially and politically—demands radical readjustments in behalf of justice. The efforts of the west, gorged with the spoils of four centuries, to call on the awakening east to accept the present world order as final, are foredoomed to failure. And a missionary enterprise which does not perceive this, and does not implicate itself in the effort to bring justice out of the past exploitation, is still skimming the surface of modern life.

Dr. Mott closes his book by saying that the present summons of missions is to a better missionary leadership, to more and better missionaries, and to the provision of more money for the missionary enterprise. I doubt whether it is that at all. I doubt whether the enterprise will ever get better leadership than it has had in the first thirty years of this century, and conspicuously in John R. Mott. I doubt whether it will ever be able to discover better missionaries than have been enlisted during this same period. (Although there is cause for reflection in the fact that some of the very best have proved most unwelcome to the fields.) I doubt whether the problem is one of money; I have seen fields where the weight of the institutions which money has provided hangs like a millstone around the necks of the national Christians. I venture, on the contrary, to suggest that the immediate summons is to face and

answer some questions of a different sort. Among these I would place at least these three:

To what extent does the Mott-Jerusalem program represent the actual program (a) of the sending churches, boards and missionary organizations, and (b) of the missionaries actually at work?

To what extent does the Christian church intend to sacrifice itself to secure justice as between races, nationalities, the possessors and the dispossessed?

How far does the Christian enterprise mean to go in its cooperation with the other religions to combat that secularism, materialism, and so on, that Dr. Mott rightly affirms is the greatest menace of modern life? Does it intend to insist that it is *the* religion, or *a* religion? That its Christ is *the* savior, or *a* savior? That its Bible is *the* word of God, or *a* word of God?

I do not mean to suggest that Dr. Mott does not have his own personal answer for all these questions. He has, as his book shows. But the church—or if that is really a meaningless generalization—the churches do not. They are miles divided at exactly these points, and their divisions (in contrast with their formal sectarian divisions) have boundless significance. Dr. Mott opens one chapter by saying, I think truly, "Discerning leaders all across the world, as they face the overwhelming need of the vast areas of life that we have just surveyed, see that the Christian forces, if they act separately and with no common goal or strategy, are doomed to tragic failure." But if there is to be unity and a common goal, there must be a prior facing and answering of such questions as I have enumerated. For it is there that the *real* distinction exists.

Dr. Mott's book is profoundly important. It is so important that the usual reviewer's exhortations to prospective buyers are beside the mark. If Christians in the west do not meditate deeply over this book they will simply show that they have no intelligent interest in their own most important enterprise; that's all. I do believe, as this review has indicated, that there are underlying issues and far-reaching implications of the missionary cause as Dr. Mott is now presenting it that he has not yet perceived. But when I compare the stature of this man with that of men who are looked to for world leadership today in other fields—politics, finance, industry, art—I find myself wondering whether the churches even begin to appreciate how great a man rides still at the head of their forces.

PAUL HUTCHINSON.

The Frozen Assets of Religion

"YES, BUT—" THE BANKRUPTCY OF APOLOGISTICS. By Willard L. Sperry. Harper & Brothers, \$2.00.

A CONVENTIONAL review of this book would be easy, oh, so easy. All the words of burden which are the literary pack-animals of the hack reviewer would groan under the load: "constructive," "thought-provoking," "fresh and vigorous," "challenging"—by all means, "unconventional," "brave," "modern," "frank," and all the rest.

Dean Sperry's work deserves these adjectives, but they would really say very little about his book. To be honest, it is risky to say much, for on one side of the channel is the Scylla of orthodoxy, and on the other the Charybdis of humanism, and the book's current runs swift and strong between them.

Dean Sperry has for me one large recommendation: he admires and trusts L. P. Jacks, to whom, if one may guess from initials, he dedicates his book. Jacks is sturdily and wholesomely honest, and his robust acceptance of the truth he sees is infinitely better than any pale conformity to every greatest body of accepted doctrine.

The Turkist paper "Milliyet" of March 1, 1935 contained the following paragraphs from a lecture at Istanbul University by Mahmud Esad who was Minister of Justice at the time of the promulgation of the new Civil Code in Turkey:

"Ladies and Gentlemen: [The adult ought to have been free in his choice, and so he became. Freedom of conscience stands at the top of modern principles. In our constitution conscience is free. So it is also in the constitution of other nations. Contemporary nations accept freedom of conscience as fundamental. Ataturk has pointed this out in our constitution. He could not have acted otherwise. After having pronounced the principles, to act contrary to them would have been insincerity. Conscience cannot be dominated, could not be dominated; neither shall it ever be.... Only one thing can control conscience: love, and faith. When those do not exist, neither laws, nor the canons of tyrants are of any avail. All citadels may be conquered by force. Only one citadel it is impossible to conquer by physical means. That is, conscience.

"When Christianity arose, Rome found itself endangered. The Roman Empire tried every means to crush Christianity. It used every cruelty. In the end, it stopped before the conscience of people. Nero put Rome on fire, to threaten the Christians. He enjoyed his feasts while he had the Christians burned. What of it? One day Nero himself died. He was defeated. They threw the first Christians to the lions. The Jewish priests put their leader on the cross. What of it? While being nailed to the cross, he cried at the priests: 'I do not change my opinion!' One day the tyrants surrendered. The same thing is true in the history of Islam also.

"The adult is now free to choose his religion...The conception of a secular state is not foreign to the Turkish national history. The road we are following is not foreign to and incompatible with our national history. At the same time, it is the road followed by modern civilization."

Excerpts of article from Greek paper "Proia", Athens, Nov. 1934. Report of speech of the Minister of Interior of Turkey, Shukri Kayia, explaining the reasons in Parliament for the law abolishing the use of the priestly garb in public, for all religious communities. The minister stated:

"One of the fundamental principles of our great political revolution is its Secularism. By secularism we mean the abolishing of all religious influence in the affairs of State, and Nation. We have already passed several significant laws along this line since the Republic was founded. The abolishing of the Caliphate, the unification of the Courts, the abolishing of the SHERIAT (Canon) law, the unification of education, (no longer allowing religious schools), the abolishing of medresses and monastic orders, the civil code, and many others, are some of the measures which have been taken in order to apply our secular principles."

"Facts however teach us that in order to establish our Revolution (reformation) forever, it will be necessary for us to pass several other laws of like nature. Hence, carrying out your high desire we bring before you today another such law. The reason for the passing of this measure is a necessity laid upon by our Reformation. It is a question of Public Order closely bound up with the future of the Turkish Republic, even of the Turkish Nation.

"Considering this necessity, [the secular state cannot interest itself with the canons of one or another religion. The reasons which have impelled this legislation are reasons material and real, imposed by the supreme interests of the State. Our government, secular to the extreme, has never undertaken to discriminate between the presentation of one religion from another. This is a principle of our constantly progressing and living revolution. In case our movement should stop or turn back, it would be easy to understand what might be the consequences to our nation.]

"After this speech, the law was passed. It is as follows:

"[It is forbidden to clergymen of any religion or dogma, to wear the priestly robe outside of houses of worship even at the time of their religious rites. The government can give temporary permission to one cleric of each religion and faith to wear the priestly robe outside of houses of worship. This permission can be renewed for the same priest, or can be given to another priest.]

"It is forbidden in Turkey for foreigners and Turks to wear uniforms or insignia of foreign political, military, and "boy scout" organisations."

"Subsequent articles do not affect religious organisations."

From the Turkish paper "Milyet", Feb. 18, 1935, article "Our Greatest Need" by Agha Oghlu, in which the writer said:

"In spite of our scientists and thinkers, poets and writers, we have no one that could start a science, or a literary school, or a 'doctrine,' while Japan and the Balkan lands, which started later than we, are far ahead of us in these things. What is the reason for our inability? Another produced the answer to this query and said. It is the egoism that we have inherited from our fathers. We would like things to happen, but not at a cost to our comfort and rest. This attitude of egoism was implanted in our fathers thru the religious and state tyranny under which they lived for centuries.

"Though it is true that we did away with these institutions, we did not clean our own selves. We need a thorough spiritual revolution, a revolution that will upset the foundations of our selves and make us purified and new beings. The basis of this revolution is a denial of the world, rejection of its goods, and a spirit of altruism, that is, ~~to~~ and be ready to sacrifice for others. As soon as our intellectual group develops this mentality, it will bring about what we covet in other nations.

"To be creative, the writer must pursue both a literary taste and a high cultural ideal. Let us pray that some such writers may rise among us, too, to open the way for an era of moral purification."

Journal paper
Breakdown of Stem

EXTRACTS FROM PAPERS, NOT IN PRINT, THAT WERE
PREPARED FOR GROUP CONFERENCES PRELIMINARY TO THE
JERUSALEM MEETING

Group Meeting on the Christian Message, England.

Extract from letter received from John Macmurray, of Balliol College, Oxford.

".....The three pamphlets which have reached me are scholarly, broad-minded and enlightened documents. I am particularly impressed with Gairdner's on Islam. On these I have no criticisms in detail. Behind them lies a general change in policy - they all seek to indicate with sympathy and tolerance those elements in the religions they deal with which make contact with Christian doctrines, and go on to show in what directions Christianity must supplement and improve them. I take it that this is meant to indicate a missionary policy - no longer must we condemn the other religions as false; we must see in them imperfect lights, or gropings in the dark after the truth as it is in Christ.

This may be the right line of missionary policy in the present situation; it is certainly more sensible and more right-minded than the old one; it may be the only one that can be got across to the effective forces of the missionary enterprise. If that is so, it is perhaps as well that I should not trouble the Conference with my own doubts and hesitations. They are radical, and perhaps one-sided and cranky.

There is first a general danger in comparing Christianity with other religions and picking out for emphasis what they have in common. That is all right in a university class-room, or in merely historical study. As a basis of policy it seems to me to be gratuitously weak. The essential question is to discover what Christianity has to give to the world that no other religion can give - in any degree. The difference has to be one of kind. Unless Christianity is essentially and radically different from other religions; unless there is some sense in which it is just right and they are just wrong; then there isn't much to be said for the missionary drive.

One of the profoundest remarks which I have come across about religion is in Collingwood's "Speculum Mentis". He says that religion reached its climax in Christ; and in doing so it ceased to be religion. Using religion in this sense - and it is the only sense in which it can be used when one studies comparative religion - he seems to me to be just right. Much that belongs to religion in this sense permeates what we call Christianity - both in doctrine, spiritual outlook and organization. And I have a conviction that that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious.

Again, these religions are going to be smashed anyhow - perhaps not quickly, but surely, and what is going to do it - indeed is already doing it - is modern science, modern commerce, and modern political organization.

These are the things that the East wants from us: and on the whole it does not want our Christianity. It will have them and they will destroy its religions, its customs, and its social organization. It doesn't seem to me to be really worth while to attempt to save from the wreck what seems to us good and valuable in the older non-Christian civilizations. Why all this archæologism? When the old systems of life have become a memory - as Rome and Greece have for us - then all that is of permanent value in them will be ripe and available for educational purposes. At the moment the good and the bad are so thoroughly intertwined, so unified in a common concrete way of life, that the destruction of the system must precede the rescue of its valuable elements.

But the destructive forces - science, democracy, even commerce - are inseparable from their Christian milieu. They demand a Christian society to make them possible; and there are embedded in them the radical elements of the Christian outlook. After all, it was Christianity which produced these great creative and destructive forces; and they are its evidence and its triumph. And the non-Christian world is crying out for them. Is not this the missionary opportunity? Unfortunately our own Christian organization either disregards or actually disowns these children of its own regenerative work. The non-Christian world knows this and exaggerates it. So we lose our most effective weapon. My hope is that in the long run science and democracy will Christianize the East. I cannot imagine either flourishing except with the support of the Spirit of Christ.

The religions are on the whole quiescent. They seek to make men at home and comfortable in his world. Only Christianity at its best refuses this attitude and aims at the deliberate progressive creation of the Kingdom of Heaven upon earth. All the implements of reconstruction are its own peculiar possession.....

NOTES ON HINDUISM & BUDDHISM AS COMPARED WITH CHRISTIANITY

(Dr. Macnicol's Paper & Dr. Saunders' Paper)

by Edwyn Bevan

One confusion of thought seems to me often to obscure the situation - making the contrast between Indian religions and our religion a contrast between 'Oriental' religions and 'Western' types of religion. It is sometimes said that after all Christianity was by origin an 'Oriental' religion, and should be presented to Indians as such. I think to introduce the term 'Oriental' at all is unfortunate. The great division between religions is not between Oriental and Western, but between Hebraic religions and Graeco-Indian religions. The difference we are conscious of today in our own religion comes not from its being 'Western', but from its being built on the Hebrew foundation. As a matter of fact, the ancient West, before it accepted a Hebraic religion, was much closer in its religious disposition to India than to ourselves. In the two papers to which these notes refer there is little, or no reference to the older Hebrew foundation on which Christ built; but I doubt whether, apart from that, the real significance of Christ can be made plain. It stands as a strange truth that "Salvation is of the Jews".

There are, I think, three main notes of Hebrew religion which distinguish it from both Indian religions and from the older pagan West.

1. In the conception both of God and of man the emphasis is on Will, not on static being. God is essentially righteous Will; man becomes conformed to God, not in mystical elevation, but in conforming his active will to God's will. Hence the idea of creation - the whole universe brought into being by God's will. Again, on the side of man, since the emphasis is on will, there is a vivid recognition of desert, the association of suffering with sin, not simply as a law of consequence which you discover as a fact, but as something demanded by a law of justice. The warm feeling of this association in a particular case we describe as 'indignation', the feeling of what is deserving of pain, indignus. Hence anger according to the Hebrew view has a rightful place amongst human emotions, and God is represented as being 'angry'; that is, the concatenation of suffering with sin by a law of justice is something which truly exists "in God's eyes". Jesus is spoken of as being angry on certain occasions.

All this is in contrast to the Indian and old Greek view. To both (when the stage of primitive anthropomorphic polytheism is past) God tends to become static being. Aristotle, quite as definitely as any Indian, thought it absurd to suppose that God created the world by any act of will. It was absurd to think of the gods as moral; they were above morality. Man reached the life nearest to the gods in ecstatic contemplation. The old Greek philosophers were generally agreed that the idea of God being angry was absurd; it was one of the stumbling-blocks of Christian propaganda that it contained the idea of the wrath of God. See the treatise of Lactantius De Ira Dei. Similarly the wise men would never be angry. This is not specially 'Oriental', that is also the West, the original West, before it passed under the dominance of a Hebraic religion.

of a Hebraic religion.

2. Any view of the world which emphasises will must emphasise time, because acts of will are done in time. Hence, we get in Hebraic religion a conception of the time process wholly different from the Greek-Indian view. With the Greeks and Indians the time-process is a vanity, leading nowhere, an eternal recurrence. For that reason it is really unwise to be interested in anything in the transient world; wisdom is detachment, to get off the wheel, to reach a state of timeless absorption. For the Old Hebrew, the time-process was the series of God's "mighty acts" - the key-word of the Old Testament. It began in the great work of creation; it went on through one judicial or redemptive act after the other. It was not a circular process; it was a process in one straight line, unrepeatable, from the one unique initial act of creation to the one unique consummation, the establishment of God's kingdom in victory over all evil. It is the end which gives its justification and significance to the process as a whole. Hebraic religion is essentially eschatological.

3. If the time-process in this way embodies a Purpose of God worked out in a succession of mighty acts, the Purpose was specially connected with a community which went through the time-process, a "people of God". The great consummation was a communal, not an individual bliss, a realisation of the ideal community that a man is saved. The Greek-Indian idea of salvation is purely individual. Each man is saved by getting off the wheel, himself individually, and attaining Nirvana. There is in Hinduism and the original Buddhism no idea of a communal heaven. For a community implies plurality, and plurality is one of the things which have to be transcended. Chesterton once put it: "The Christian idea of heaven is a state in which we shall all love one another; the Hindu idea of heaven is a state in which we shall be one another".

Now these three elements of the old Hebraic religion are, in a new particular presentation, the essential things in Christianity, and are the things which make Christianity a contrast to Indian religions, as they made it a contrast to the wisdom of the old pagan West. I think they correspond pretty well with the three points of contrast which Dr. Macnicol notes in his paper.

1. The God of Jesus is still the God of Moses and Isaiah and the Psalmist. Even in the Old Testament God had not been purely the God of wrath, but the God ready to welcome and forgive the sinner who returned. In Jesus God was revealed as going in quest of the sinner - not only as the Father who welcomes the prodigal, which parable does not perhaps go beyond the Old Testament conception - but as the Shepherd who seeks the lost sheep. Jesus discarded, it is true, certain things in the Old Testament, but he never discarded the Old Testament conception of God as Righteous Will, not even the conception of God as the Judge who casts into hell. But he emphasised the love which sought to bring men away from the scope of the wrath. When the significance of Christ was interpreted by the apostolic teachers, God's seeking of sinners was shown as meaning a new redemptive mighty act of God, the Cross. Yet the love of God did not mean that the conception of God's wrath had no truth in it. For if God's indignation means the real unworth, as God sees it, of the sinner, the unworth must be there to give any point to forgiveness. A view which denies

for religion of the modern nationalist movement of India. It is directly against all traditional ideals of detachment, of the world-process being a vanity, of merely individual salvation. Nationalism means an intense interest in changing the world; devotion to a community, the nation; a cause to which individuals consecrate themselves in services and self-sacrifice. It means a justification of anger, Indians usually consider it a blemish in moral character if a man is angry; but they thought it quite right to be angry about the wrongs of Indians in South Africa or in the Punjab. Thus, if nationalism is to have a religious accompaniment and background, the old traditional Indian religion will hardly serve; it calls for some religion with the characteristics of Hebraic religion.

3. One of the things most singularly lacking in Hinduism is the idea of a Church. Buddhism makes the idea of the community prominent in a way, yet it has not the importance of the Church in Christianity, since the ultimate aim is individual Nirvana, not a communal bliss. The significance of the Church is primary in considering the contact between Christianity and India. There seems to me some illusion in the idea that you can present India effectively with the figure of the historical Jesus apart from the faith of the Church. Dr. Saunders quotes Weinel as saying "the Jesus of history we know full well". This is true for those who stand on the faith of the Church about Jesus, but it is not true if you approach the problem of Jesus simply as a problem in history apart from the faith of the Church. We know Jesus only as the writings accepted by the Church present Him. The critics who approach the problem of Jesus apart from the faith of the Church usually begin by rejecting en bloc an important part of these writings, the Fourth Gospel, for the purposes of history. Many people think: T at it doesn't matter; we still have the Synoptic Jesus quite clear and historical. But such people are ignorant of the present state of critical opinion. Those who reject the faith of the Church regarding the unique divinity of Jesus rule out great masses of the Synoptic material as unhistorical, just as much as they rule out the Fourth Gospel. A person with a dramatic imagination can no doubt construct a Jesus of some kind, utilising whatever material he may retain, but the trouble is that so many different Jesuses can be constructed in this way, according to the individual fancy - the Jesus of Schweitzer, or of Wellhausen or Loisy, or of Middleton Murry, or of Henri Barbusse, or of George Moore, or of how many other people, all different. In a recent number of the Hibbert Journal Dr. Jacks frankly admitted that the Unitarian view, which built on the historical Jesus, apart from the Catholic faith, had been badly shaken by recent criticism.

On the other hand, it is quite different if you begin with the fact close to you, the fact of the Church. A life of a certain particular quality has been lived in a society through the ages and is being lived here close to us today. If you once come to believe that this life is the highest life for men, you will naturally believe that the faith on which it is based is true. That faith is belief in a tremendous act of divine love and sacrifice, which demands the utmost love and self-sacrifice from men. If God did come in the sphere of human sin and pain in the person of a Man, then that Man must have been what the Gospels show, and we have in Jesus a descent of the Divine for love of men, an infinite self-humiliation and self-sacrifice. But if Jesus was not divine, it is hard to find any notable self-sacrifice in His life. It must then be very doubtful whether He incurred the Cross voluntarily. The predictions of His

passion, put into His mouth by the Synoptists, are among the things which those critics who suppose Him to have been a mere man most unhesitatingly rule out as inventions of the primitive community. It is the life of the Christian Church continuous till today which binds the figure of Jesus to historical reality, and prevents it from being merely a beautiful imagination floating in the void. Thus I think that the final paragraph on page 30 of Dr. Saunder's paper quoted from the Japanese Christian, is just the truth. Christianity can only prevail in so far as it does show in practice a life of a special quality, a greater love and a more persistent spirit of service. Though that does not mean a discarding of 'doctrine'; because the Christian love is based on a belief in great acts in which God first showed how He loved us; such a belief implies doctrine.

4. One great question of principle is: How far should we present to non-Christian peoples what in Christianity is like their own traditions; how far what is unlike? There is a tendency in some quarters to recommend Christianity to the Indians by making it as like Hinduism as possible. On the other hand, it is just the elements in Christianity which are unlike anything in Hinduism that Indians most need, as Tennyson said of his friend,

"He supplied my want the more
That his unlikeness fitted mine".

5. Another great question is connected with the new elements brought into the Christian tradition by peoples who enter the Church with previous traditions of their own. This may be an enrichment of the Church; in our Western Christianity there are elements which the Church took over and incorporated from Greek and Roman culture. But such assimilation can be safe only when accompanied by a very active instinct of rejection. The Gnostics tried to combine Christianity with pagan Hellenistic religion, very much as some people would like to combine Christianity with Hinduism. And the Church had a life-and-death battle to expel Gnosticism. It may often be difficult to say whether some things which have come into the Christian tradition from outside are an enrichment or an adulteration. I think this applies to one element in the Christian tradition which Indians are apt to hail as specially akin - Christian mysticism. It is akin; it came into Christianity from older Greek paganism, which, as we have seen, resembled Hinduism; it came from Neo-platonism by way of "Dionysius the Areopagite", and got established in the tradition of the medieval Church. Is it to be regarded as an enrichment? It is an adulteration? It is sometimes said that a satisfactory commentary on St. John's Gospel could best be written by an Indian. No doubt an Indian Christian might write an admirable commentary, but I doubt whether his Indian tradition would not tend to mislead him, as much as it helped him. St. John's Gospel, like all the Christian scriptures, is Hebraic at the core.]

6. It is very bitter saying for the Indians that "salvation is of the Jews". They are so sure that India has the primacy in things spiritual. They cling more passionately to such a belief because they feel humiliated by their political position. Spiritual pride is the great refuge from the inferiority complex. I think we can sympathise with this feeling as natural, and no doubt we ought to do everything possible to remove unnecessary obstacles

which hinder their entering the Christian society. But I am afraid for all peoples a genuine entrance into the Christian society means some painful sacrifice of pride, and we cannot make the narrow gate a wide one. Indians see plainly enough what a sacrifice of pride English men have to make if they are going to be genuinely Christian, adopting the attitude of humble service instead of standing on their superior power. But Indians also have to make a great sacrifice of pride, if they are going really to bow to the Hebrew Jesus as the supreme Lord. The Jews, one might have thought, at any rate, need not make such a sacrifice of pride, but they have to make perhaps the most painful of all. Salvation is of the Jews, but they have to acknowledge that Judaism all these centuries has failed to see the salvation.]